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AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXXVIII, No. 18
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Chronicle

Home News.—On January 30, the President, in a speech before the Business Organization of the Government, outlined his naval policy, calling for construction

of seventy-one new warships, the first new building program since 1916. The Naval Policy total cost is estimated as over \$800,000,000. The President asserted that ships would be built as fast as conditions dictated and the state of the Treasury warranted. He disclaimed any entry into competitive construction with other nations.

The Jones Merchant Marine Bill was passed by the Senate, on January 31, by a vote of 53 to 31, a combination of Democrats and Western insurgents bringing this

The Jones Bill about. This bill provides for the continuance of the Government in merchant ship operation by forbidding it to sell any boat except by unanimous vote of the Shipping Board. This action was in direct opposition to the President. The measure went to the House, where a bitter fight was expected. In the event of the bill passing, a Presidential veto was looked for.

Senator Johnson, of California, practically brought about a senatorial investigation into the soft coal industry

in Pennsylvania, Ohio and West Virginia. Conditions in those fields were described by him and by Senators Reed, of Pennsylvania, and Copeland of New York, as deplorable, with many miners' wives and children starving and several companies on the verge of bankruptcy.

Cuba.—The week of January 30 was taken up almost entirely with meetings of the sectional committees as described elsewhere in this issue. The following were the principal discussions which were reported by the press. The attempt of the Pan-American Conference United States to curb a German airplane company from flying over the Panama Canal was opposed by Colombia and Mexico. The continual progress of the United States and the A. B. C. countries in keeping the political aspect out of the new constitution of the Conference was reported. Likewise, the Mexican resolution against intervention of any one country in the affairs of another was resisted by the United States. A Mexican resolution practically denying the right of revolution by calling on an all-American boycott for a port in the hands of rebels was supported also by Nicaragua and Salvador, with all other nations voting against it. The Mexican attempt to change the constitution of the Conference by providing for rotation in the office of chairmen in alphabetical order of countries, instead of keeping the American Secretary of State in that office as heretofore, was defeated by a vote of 19 to 1, only Mexico voting for it.

China.—A one-sentence declaration issued from Nanking by the recently appointed Minister of Finance, T. V. Soong, through F. Chang, Nationalist chief of customs administration, was regarded as Nationalist Moves the opening public move in the Nationalist campaign to undermine Peking as the seat of the customs administration, remove the Director General's office to Nanking and gain control of China's customs. The announcement read:

As the Nationalist Government controls sixteen of the twenty-one provinces of China, producing nearly seventy per cent of the customs revenue, and as the authorities in control at Peking no longer represent the legal successor of the former recognized Government, the Nationalist Government clearly cannot recognize the right of any other authorities independently to exercise control of the customs administration or to appoint any agent to exercise such control.

Advices from the northern borders of the Kwangtung province told of the sacking of two border villages and the

slaying of 1,500. The report stated that 4,000 alleged Communists from the Hunan province carried out the attack.

Czechoslovakia.—The negotiations between the Vatican and Foreign Minister Benes concerning a *modus vivendi* for the Church in Czechoslovakia were concluded early in January and ratifications were exchanged on January 29. The points of agreement, as reported from Prague in the Austrian paper *Reichspost*, were quoted by the New York *Sun* as follows:

1. No Czechoslovak diocese shall extend beyond the country's geographical frontiers and no foreign diocese shall infringe on Czech territory. A mixed commission will meet soon to redraw the diocese boundaries so as to coincide with the geographical ones.
2. State administration of church lands, which since adoption of the agrarian reforms has been in effect, shall cease immediately.
3. Monks and abbots in Czechoslovakia shall be beholden to no Order with headquarters in a foreign country.
4. Bishops must be Czech citizens and appointed only with consent of the Czech Government. The Government may refuse to sanction any one who is involved in irredentist or separatist propaganda or is suspected of being against the present Czech State. This is aimed at the Slovak clericals, many of whom are strongly pro-Hungarian.
5. Church dignitaries must take the oath of allegiance to the Czech State.
6. The Czech Government guarantees free exercise of religious beliefs to all creeds.

From the study of these points, mutual concessions appeared to have been made. However, detailed exposition was looked for from M. Benes which would further explain their bearing.

Germany.—A new chapter was written in the history of the School Bill when the Centrists threatened to desert if the amendment against the division of schools according to denominations is not changed. The question is as old as the German Constitution and has kept the Peoples' party and the Centrists at loggerheads for the last eight years. In the discussion of the Reichstag Committee a resolution was introduced by the Peoples' party, supported by the Social Democrats and the Democratic parties, that the schools now existing remain undivided. The amendment was carried at the first reading by a vote of 15 to 13. The Centrists, supported by the Nationalists and the Bavarian Peoples' party, countered with a resolution that only in certain districts schools should remain undivided for five years, after which time the provisions of the new law should take effect. The divisions referred to would make a sharp distinction between schools where the curriculum does not include religious instruction and those in which religious instruction is given for Catholic, Protestant and Jewish pupils. The Centrist party has long been in a position of power and their threat of withdrawal from the Government has precipitated the danger of another crisis for the coalition. Foreign Minister Stresemann in a fiery speech before

Rhineland Occupation the Reichstag denounced French theories of securing peace in Europe and scored the Rhineland occupation as an insult to England as well as Germany, since such a policy was based on the assumption of a breach of faith by them.

"France must evacuate the Rhineland," he said, "or the rest of the world will deride the Locarno agreement as nonsense." The reply of France was shown most clearly when she withdrew a further contingent of 10,000 men from the occupied region leaving the total of the French force in the Rhineland 50,000. Alluding to the negotiations just concluded with Premier Waldemar of Lithuania and those pending between Germany and Poland, the Foreign Minister stated that "Germany needs to live in peace and agreement with her neighbors west and east" adding that the German Cabinet was unanimous in its desire to conclude a commercial treaty with Poland.

A crowd of Reich Fascisti, estimated at more than 10,000, attended the meeting at the Saalbau on Friedrichshain as part of their observance of the former Kaiser's birthday. Deputy Kubel, the principal speaker, referred to the gathering as a "coronation service" for S. Parker Gilbert, Agent General for Reparations Payments. Mr. Gilbert was ironically referred to as "the German Kaiser today," and the Agent General's report was called the Dawes Bible, from which school children should learn Germany's present condition of slavery. The Communists staged a counter-demonstration in which they burned piles of Fascist papers in the public square.

Great Britain.—More than 700 Catholic families, according to the London *Universe*, suffered in the Thames flood disaster last month. Cardinal Bourne immediately

The Thames Flood and Housing organized a relief committee for the care of those who were driven from their homes and thus aided considerably in the relief of distress. The flooding of the Thames area called attention to the wretched housing conditions in the Westminster district. Reform organizations in the past frequently endeavored to have the basement dwellings abolished or rendered more sanitary, but their recommendations were not acceded to by the Westminster Council or other London authorities. A recent survey of housing conditions revealed, asserts the *Manchester Guardian*, the existence "of hundreds of families living in cellars—cellars which are dark, damp, verminous, and so crowded that there are sometimes as many as eight or nine adults and children in two rooms scarcely larger than cupboards."

Ireland.—The second Governor General of the Irish Free State, James McNeill, was inducted into office on February 1. Mr. McNeill, who for the past five years was High Commissioner of the Free State in London and for some twenty-five years in the Indian Civil Service, was appointed to the post in December last, in succession to Timothy Healy. He was a member of the commis-

sion which drafted the Free State Constitution, but he has spent most of his mature life out of Ireland and has stood apart from political partisanship as far as possible. On the occasion of his installation, he was received at Leinster House by Ernest Blythe, Vice-President and Minister for Finance, and subscribed to the oath of allegiance administered by Chief Justice Hugh Kennedy. Comments on the appointment of Mr. McNeill as Governor General stress the fact that he has been noted for his administrative abilities. His tact and culture were likewise praised. The hope has frequently been expressed that during his occupancy of the Vice Regal Lodge, Dublin, may regain the prestige it formerly held as a social center.

The return of President Cosgrave and Mr. De Valera to Ireland after their visits to the United States was looked forward to with deep interest in view of the opening of the Dail this coming week.

Leaders Return Mr. Cosgrave's brief tour, some details of which were noted in these columns last week under the subject of "Home News," ended in New York on February 4. A notable honor conferred on him in Washington was that of the granting to him of an honorary degree by the Catholic University. The visit to Ottawa was regarded as a State affair of large importance. On his formal visit to New York, he was the guest of civic, industrial and social bodies. In contrast to the publicity which heralded the movements of Mr. Cosgrave, the present visit of Mr. De Valera has been exceptionally quiet. With one exception, that of New York on the eve of his departure, he addressed no large public gatherings. His efforts were directed to the obtaining of a sufficient fund to inaugurate a daily newspaper in Dublin. Though no official statement on the subject was issued, it was conjectured that his visit had been successful.

Jugoslavia.—The announcement made by Dr. Marinkovitch in the Belgrade *Skupština* that he would proceed to negotiate for the long-delayed Concordat with

Hopes of Concordat the Holy See at the earliest opportunity caused considerable satisfaction in Catholic circles. Taunts from the Opposition parties led by M. Pribitchevitch and M. Raditch that the Concordat was intended to please the Slovene Clericals now in the Government Coalition, elicited from the Foreign Minister the open declaration that a Concordat with the Vatican concerned the Serbian Orthodox section of the Jugoslav population no less than it did the Catholic Croats and Slovenes.

Sensational accusations were made against Jugoslavia by the Italian paper, *Giornale d'Italia*, in its issue of January 27. Jugoslavia was said to be fostering a warlike

Italian Reproaches militarist and imperialist spirit among its population, to an extent dangerous to Balkan and European peace. Extracts were given from a pamphlet which was said to be distributed to all Jugoslav soldiers and sailors. The following day an editorial in the *Foglio d'Ordini*, the official

Fascist organ, cast blame on Jugoslavia for the present strained Italo-Jugoslav relations. The extension of six months of the treaty of friendship with Jugoslavia was alleged as a proof of Italy's friendship, while patriotic speeches and press were said to be hostile to Italy. On the other hand, hopes of peace and Balkan unity were expressed by Dr. Marinkovitch in his recent address to the Congress of the Democratic party, and complete confidence that they would be maintained by the League of Nations.

Mexico.—A determined campaign was set on foot by the Mexican Government to repress Catholic activities. On January 25, the nuns in the Josefina Con-

New Outrages vent in Mexico City were arrested; the next day several other schools there were raided and 300 pupils and 20 nuns were arrested. The charge against all of these was of spreading "religious propaganda," that is, distribution of a photograph of Father Pro, who is already revered as a martyr. The Mexico City Seminary, with 225 inmates, was raided and many were arrested. The charge was that religious teaching was being given there, though the right to do so is guaranteed by the Constitution. Meanwhile, industrious attempts to restore Mexican economic ruin were on foot. Mr. Arthur Anderson, of J. P. Morgan and Company, was in Mexico City, as were also three bank officials representing the Committee of International Bankers. Rebel activity was great in the West and severe battles were reported daily, principally in Jalisco and Michoacan. It was known that the Government had concentrated large numbers of troops, but the resistance they met was surprising. The seriousness of this situation was practically concealed from the American people.

Poland.—The Polish press was thrown into a ferment by the correspondence between the Lithuanian Premier Waldemaras and the Polish Foreign Minister

Peace Overture Zaleski, in which Waldemaras adopted an aggressive anti-Polish tone. This was taken as clear evidence that Waldemaras had been encouraged by German influence and a confirmation of the fear that Waldemaras and Stresemann would reach an agreement on the question of Memel that would be to Poland's disadvantage. But the final treaty agreement between Germany and Lithuania revived Polish morale and the mission of Prof. Pirzyzka of Kovno University to Warsaw was a forward step towards peace between the two countries. The Professor spoke in Polish on the need of burying the hatchet. He visited Warsaw at the initiative of Premier Waldemaras and was empowered to present Kovno's views and wishes in a round-table discussion with Polish political and educational circles in an effort to discover a common ground for negotiations.

Portugal.—The beginning of the year was marked by new preparations to convert the military dictatorship

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which has existed for the past two years under General Carmona, into a proper constitutional body. Carmona's Presidency has been both strong and successful, and the time seems ripe for the election of a President in due form. In that event the line-up of the various political parties is a source of much speculation. The Monarchists seem most likely to favor Carmona's election for they approve his conduct of office even while opposed to the Republican system. The Democratic party is somewhat at odds with the Government on the electoral law though the Radicals approve it. The Socialists seem indifferent. A recent Cabinet decree permitted the return of Antonio Maria da Silva, former Premier, and Vitorino Guimaraes, both prominent political exiles.

Rumania.—A meeting at Jassy with 8,000 members of the National Peasant party present, inaugurated their new campaign against the Liberals. Its outstanding feature was the speech of their leader, M.

New Anti-Government Campaign Maniu, who vigorously denounced the Government and was strongly applauded.

"The first factor in Rumania," he said, "is the people itself, not the Regency Council, which only protects the Liberal regime. The Peasant party is continuing to fight for the real interests of Rumania against the corruption of the Liberals." In the interim, a great deal of satisfaction was evidenced in political circles over the reports that the visit of M. Titulescu, Foreign Minister, to Rome and Paris had brought about a more friendly understanding of the relations between Rumania with both Italy and France. Speaking of his visit to Mussolini, M. Titulescu stated to a New York *Times* correspondent in Paris: "We thoroughly discussed every single problem interesting our two countries and found a perfect identity of view and coincidence of interests. This is not an idle phrase. I mean it literally."

Russia.—Msgr. Alexander Theophile Skalski, Rector of the Catholic Cathedral in Kiev, who was recently placed on trial by the Soviet Government for various alleged offenses, including espionage in behalf

Msgr. Skalski Sentenced of Poland, was sentenced to ten years of prison and five years' loss of civic rights. He was held convicted of all the charges except espionage. The court held that as the offenses had been committed before the amnesty on the occasion of the tenth anniversary of the Soviet Revolution, Msgr. Skalski should benefit thereby and should receive a prison sentence instead of death. According to Associated Press dispatches from Warsaw on January 28, the attack on the Monsignor was due to the enthusiasm which his excellent spiritual work had aroused among the workers of Kiev, Catholic and non-Catholic. He was born in Podolia in 1877, was a brilliant student and began his spiritual work in the diocese of Zhitomir. He had a long career there and in 1925 celebrated his silver jubilee. Accused of facilitating the illegal passage across the frontier of a priest named Romanowski, although Soviet legal proceed-

ings were pending against him, Msgr. Skalski declared that he got rid of the priest on account of his dissolute behavior, but was unaware that proceedings were impending.

Two envoys of the Polish Government sent to Moscow to open trade negotiations returned to Warsaw on January 31, having been unable to make any progress. Their

Return of Polish Envoys early return caused surprise in official circles, and was said to be directly traceable to the condemnation of Msgr.

Skalski, whose trial had been postponed from time to time in order not to interfere with the negotiations. The trial, however, began the day that the Polish envoys arrived. Though the Soviet authorities knew that their act would create a stir, they hoped to mollify Polish feeling by offering to exchange the prisoner for Communists now serving time in a Polish prison. Further trade-agreement negotiations appeared to be postponed indefinitely.

League of Nations.—A note was received on February 1 by the League Secretariat from the members of the Little Entente demanding an inquiry by the League

Arms Shipment Inquiry Council, as a subject in order at its next session, into the alleged Italian shipment of arms into Hungarian territory. Practically identical notes were sent by each of the three Governments, Czechoslovakia, Jugoslavia, and Rumania. The demand for a Council inquiry went far beyond general expectations up to date, and would involve the exercise of the rights given to the Council by the Treaty of Trianon with reference to the military control of Hungary, as well as the ticklish question of the investigation and control of German arms shipments.—The recent announcement from Madrid that the Spanish members of the Commissions on Mandate, Intellectual Cooperation and Social Welfare will continue at their posts, together with the appointment of a Spanish member to the Preparatory Commission of the Economic Conference, was taken as a sign that Spain intends to continue in the League.

The presidential third-term question has again become acute, and this fact will give special timeliness to an article next week entitled "When Washington Refused a Crown," by George Barton, who is favorably known to AMERICA's readers as an entertaining writer of history.

The death in London recently of Father Philip Fletcher has more than provincial significance. Next week, Anna Briarfield will tell something of the career of a man who left a great impress on his generation.

Eugene Weare tells us he finds it impossible to compress into four columns the assignments he receives. Hence next week he will continue to delve into the merchant-marine question in his own inimitable way.

Those who are interested in recent phases of Irish history will find in next week's AMERICA an announcement of the most profound significance.

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A - CATHOLIC - REVIEW - OF - THE - WEEK

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The Fire at Villanova

ON the night of January 30 fire broke out at Villanova College, occasioning a loss of more than \$2,000,000. The President and faculty of this notable institution conducted by the Augustinian Fathers have, we are sure, the sincere sympathy of Catholic educators throughout the country.

Villanova deserves well of her sons and of the communities to which she has sent them. But we trust that the sympathy extended to her will not be confined to barren condolences. The amount of insurance carried has not been reported by the press; but in any case it will not repair the loss that has been sustained. What Villanova needs in this tragic hour is the willingness of all her sons to contribute generously for the rebuilding of the destroyed structures on a plan fully in keeping with the dignity and importance of her work.

Not a year passes in which the authorities of some non-Catholic college fail to tell us that the student's tuition-fees hardly equal the sums which the institution expends upon the student, and are in no sense commensurate with the benefits which he receives. That statement is quite true. But it is doubly true of the Catholic college, administered by men whose devotion to education is so deeply sincere that they ask no salary for their service, and by like-minded laymen who bring to their work a consecration which makes their daily round of tasks a sacred vocation rather than a profession, however noble and disinterested.

Villanova needs our aid. We feel sure that her sons and the Catholic public will not fail her.

Yet we cannot refrain from reflecting—quite, however, without tinge of bitterness—how often the Catholic college must be brought to the verge of destruction before aid is offered. Far too many wealthy Catholics appear to think that the average American Catholic college is either actually opulent, or has only to ask to be put in receipt of fabulous sums. The review of Catholic

education published in AMERICA for December 31, 1927, showed once more the utter absurdity of this delusion. The average Catholic college is like a family which lives from hand to mouth keeping a bright and cheery attitude while it labors day and night, and hopes for better things. But now and then that hope grows thin.

As we have observed on more than one occasion, the sorest need of the Catholic college is an adequate endowment.

From what source is it to be obtained?

This question is causing our college administrators serious concern. Not one of our colleges, not one, has an endowment in any sense "adequate," and this despite the fact that the financial administration of the Catholic school is, as a rule, both intelligent and economical.

Doubtless a new and greater Villanova will arise from the ashes. But we trust that it will not be found necessary to burn down all our colleges to make the Catholic public realize their need of funds.

The "Yellow Dog" Contract

A LETTER addressed by the Rev. Francis J. Haas, of Milwaukee, to a Catholic manufacturer has been published by the National Catholic Welfare Conference. This manufacturer, it is alleged, obliges his employes to sign what is generally styled "the yellow dog" contract which forbids them to affiliate with any labor union. In some instances, the contract denies the right of the worker to join any association whatever which has not been approved by the employer.

A contract of this kind, as Leo XIII teaches, destroys a right which belongs to man by his very nature. It is the beginning of a process which ends by reducing the worker to the condition of a wage-serf.

All Catholic philosophers and theologians defend the right of workingmen to form associations the purpose of which is to secure adequate protection for their rights by all just means, and, in particular, by the solidarity effected through union of purpose and forces. Unfortunately, it now and then happens that a Catholic employer is a conspicuous sinner against the social and economic teachings of the Church. When his transgressions are scored, he will generally have recourse to the excuse that what he does is not forbidden by the civil law.

He forgets, or does not care to remember, that many acts tacitly or explicitly permitted by the State, are banned by the law of God. While the civil law should reflect and enforce the conclusions of the well-informed conscience of the public, it not infrequently falters and compromises. It may also happen that in a given period the conscience of the public is either badly informed or silenced. Hence, the State is not a father confessor. It is not a guide and director of consciences, particularly in this country. As every Catholic lawyer and physician is aware, there are practices in these professions, not forbidden by the civil law, and even explicitly permitted, which every Catholic must avoid under penalty of grievous sin.

It is true that the Catholic employer who rejects the "yellow dog" contract may suffer from the competition

of unscrupulous associates who demand it. But this is merely another way of saying that every Catholic who wishes to live his religion must carry the Cross. Our ancestors were thrown to the beasts and burned at the stake. Our persecution comes from the fact that we cannot leave our consciences at home when we enter the shop, the laboratory, or the office.

The Horror in Mexico

THE New York *Times* carried, on the front page of its Sunday feature section on January 29, an article entitled "Calles Promises Justice To All." It was written by the virtuous Plutarco himself, who was no doubt grateful to the no less virtuous *Times* for the opportunity to throw a little more dust in people's eyes. Among other lies, Calles says: "There is not one single case that can be mentioned in which our Administration has at any time departed from the Constitution."

The Constitution itself of which he speaks is unconstitutional, and has no legal standing in Mexico. Calles himself is an unconstitutional President, on more counts than one: he is disqualified both by birth and by the manner in which he came to the office. When he wrote the words above quoted, his hands were hardly dry from the murder of four victims in Mexico City, who were put to death with no trial, civil or military, but on his simple order. In the very issue in which he wrote, the story was told of his arresting a priest and several lay people, on the mere charge of saying and hearing Mass in private, which is not forbidden by the Constitution. The day before, we read of the closing of the Mexico City Seminary, an institution of higher learning in which religious teaching is guaranteed by the Constitution, on the charge that such teaching was being given. The next day we read of the narrow escape of Bishop de la Mora from the clutches of his pursuers, soldiers of Calles, who had no warrant, or any reason either, for the pursuit, except that the gentleman was a Bishop.

Advices direct from Mexico tell us that just recently the savage persecution has been more violent than ever. The bland promises of justice to all, made to the unsuspecting *Times*, apparently do not include ninety per cent of the population of Mexico, which in more than half the States of the Republic is under arms, desperately protesting against the tyranny of a man, who is allowed to tell the American people that his sole aim is the "welfare of the larger masses of the people" of Mexico.

To call this armed revolt a religious war is to distort the issue deliberately. Not only freedom of conscience has been taken by Calles from the Mexican people, but also freedom of the press, of association, and of the ballot, and the right to a trial by jury, and to conduct a strike. Calles says in the *Times*: "In Mexico the freedom of the press is, I do believe, about the same as in the United States." This is an insolent and insulting falsehood, coming from the man who suppressed two-thirds of the newspapers in Mexico, who recently deported the whole staff of a prominent sheet who differed from him on the re-electionist political issue, and who makes

it impossible, on their own admission, for the foreign correspondents to send free and uncensored dispatches to their papers.

The Mexican people have themselves passed judgment on the policy and actions of the man who calls himself their President, and at this very moment they are engaged in a desperate armed struggle in a dozen or more States against his armies, in a forlorn attempt to resist his encroachments on their liberties, or at least to prove once again that it is better to die than to live the victims of oppression. The well-authenticated stories that come from Jalisco, where the fighting is hottest, chill the blood, for there the same Government which is greeted in friendship by civilized nations is engaged in a warfare against its own people, which was characterized by Calles himself, in his New Year's speech, as one of "extermination."

To make the matter more shameful, these heroes of the year 1928 are dying in what Pope Pius did not hesitate to call a "conspiracy of silence" on the part of the newspapers of the world. Those who died in Ireland, Belgium and Serbia had at least the consolation of hearing in their ears the applause of the world, for the world knew of their deeds. The Mexicans are falling in the midst of a grand silence, unheralded, unappreciated, and usually calumniated in the newspapers of the world.

It is held generally in Europe and South America that this tyranny is sanctioned by our Government. If this is true, the responsibility for Mexico of today will rest against us in the pages of all history.

The Union or the I. W. W.

IN the coal fields of Western Pennsylvania, Ohio, and West Virginia, more than 100,000 miners have been out of work for nine months. Some thousands have been idle for two years.

They and their families, housed in shacks, suffer from cold and hunger. Many are on the verge of starvation. The labor unions are doing what they can. But the powerful barons of capital have nearly wrecked the unions. Injunctions and terrorism shackle their effort to function. The funds are low, and in the Pittsburgh district they can give no more than eight or nine cents a day to their members.

If the owners fancy that victory is in sight, they are due for a rude awakening.

In a striking article contributed to the New York *Evening World* for January 28, Mr. Basil Manly, formerly joint chairman with Chief Justice Taft of the War Labor Board, shows how the revolution predicted some months ago by this Review is beginning to lay its plans. At the very moment when the plight of the miners seems hopeless, "the radical Communists, avowed advocates of revolutionary action" make their way into the coal fields. They go to the shacks of the miners and by promises of food, fuel and clothing, promises sometimes fulfilled, gain a hearing. It is not difficult for them to show that thus far every move of the union has been completely checkmated. The operators will have nothing to do with the union. It is on the black-list. But dealing individual-

ly with the operator, the worker will be at his mercy. Hence his only hope of improving his condition lies in violence and open revolt.

Mr. Philip Murray, vice president of the United Mine Workers admits that this work is going on, although he thinks it is not making much headway. Others disagree, and Mr. Manly believes that the Communist policy of securing membership in labor unions under false pretenses, thus enabling the radicals to "bore from within" has already gone far. If it is not checked, open war will soon break out in the coal districts.

Some operators are beginning to confess their uneasiness. The radical propaganda discredits and disrupts the union, but it also sets in motion a force that is absolutely lawless. Hence they believe that it is to the interest of the operators to join the unions against the Communists.

What happened in Colorado, when the operators refused to recognize the right of the miners to organize, seems imminent in Pennsylvania. The strikers know well that the rules of the union forbid affiliation with the I. W. W. and similar groups, but when men are starving they turn to any source that promises relief. Almost without exception, wherever the employer of labor on a large scale has tried to force a company-union on his employees, trouble has resulted.

Capital ought to know that in trying to destroy the union it is cooperating with the worst forms of radicalism. The outcome will not be industrial peace but war.

The Catholic Circus

A PROTESTANT minister in New York recently gave it as his opinion that the country is "in for a circus in the next few months." He was referring to discussion of the Catholic Question, and he would have been more exact if he had said that the circus has already opened, that the rings are the so-called cultural magazines and the wideawake editors thereof, the ringmasters. We who are programmed to be the victims of the show can afford no doubt to be patient, but the showmen will not take it amiss if our patience takes the form of a somewhat amused tolerance and even of pity for gullible impresarios imposed upon too readily by performers eager to enlist themselves in the troupe.

The Editor of the *Atlantic Monthly* is the latest dupe. He was led to bill his new-found star as a "clergyman of more than national prominence" who "has held a high and responsible position in his Church and for over thirty years has ministered to his large flock with gentle devotion and untiring zeal," as a professor and author of books, and possessed of testimonials from his ecclesiastical superiors. Of his name we are not informed. As to the act, it is a "serious discussion," "deeply interesting, authoritative and utterly sincere."

This masked marvel plays his sponsor false a second time, in February, in "The Heresy of the Parochial School." We, the unwilling spectators, will no doubt be pardoned if we politely question the sincerity of a writer who asserts that "Rome has been consistently silent on the question of parochial schools," when he must know,

if he is what he claims to be, that parish schools or their equivalent are decreed by solemn legislation of the Church, and have been since 1514 at least. We will also be permitted to question the attainments of a professor who says that "for fifteen centuries the Apostles' Creed was the only intellectual expression of faith known to the Faithful"; that "the Catholic religion was not doctrinally propagated in the beginning"; that insistence on the intellectual side of religion is something new, the "American heresy," in fact!

As for the international prominence of this unknown it somewhat shrinks when we read of his apparent ignorance of the extension of catechetical, and religious teaching in general, in the schools of England, Ireland, and Germany as well as in Spain, France and Italy. (One would have supposed that his editor would have caught him up on this point, at least). The alleged venerable age of the writer diminishes to callow youth in one who harbors the impression that anti-Catholic bigotry is of only recent planting and not a vigorous tree of more than a century's growth. The gentle and untiring pastor talks like a veritable outsider when he denies that the Sisters in the Catholic schools do truly nurture internal religion in their "victims." The authoritative character of the discussion itself will fail to find backers among Catholics, at least, when they read that our poor Catholic school children "spend five or six hours a day reviewing the mechanics of religion."

The more one reads these anonymous articles, the more the impression grows that the *Atlantic* has been hoaxed. No Catholic, of course, rejects a chance of an open and honorable discussion, but no sensible man would enter a discussion with such evident signs before him of the disqualifications of his opponent. Everything points to the prediction that when the mask is taken off the spectators at the circus are in for a good laugh.

On Political Platforms

BRYCE once wrote that the tendency of a political platform was neither to define nor to convince, but to attract and confuse. It was a mixture, he thought, of "denunciation, declamation and abuse."

Our politicians have been constructing platforms for nearly a century. A few of the earlier documents are still worth reading. Those dated since the Civil War deserve what Bryce says of them, and worse.

We like to think that intelligence is growing in this country, but perhaps we too often confuse intelligence with literacy or the Bachelor's degree. The most telling single argument against the supposition of an intelligent electorate is the fact that hard-headed politicians still think it necessary to publish a party platform. And in their business they do not throw money away.

Governor Smith recently wrote that his party "must talk out to the people in no uncertain tones." We hope that the platform-builders, now hard at work, will follow his advice. Sincerity would be a most profitable political investment. Its startling novelty would attract many who long ago turned their backs on the polls in disgust.

Lincoln, Foe of Bigotry

D. I. MURPHY,
American Consul-General, Retired.

THE Chicago poet, Carl Sandburg, one of the latest biographers of Abraham Lincoln, was quoted in a recent magazine article as saying that twenty-seven hundred books about Lincoln had been written before he "sat down to write the twenty-seven hundred and oneth." Sandburg's figures are probably correct and if we add to them the innumerable brochures and pamphlets, the countless magazine and newspaper articles, we may well believe that no individual in ancient or modern times has been so much written about as the "Great Emancipator."

Of the biographical deluge, I have read Nicolay and Hay's ten-volume "Life of Lincoln," and the books written by Ward Lamon, W. H. Herndon, George Haven Putnam, Noah Brooks, William E. Barton, Jessie Weik, Ida Tarbell and Mr. Sandburg—the first mentioned, in my humble opinion, being much superior to the others. Friends of Mr. Lincoln before his election to the Presidency, Mr. Nicolay and Mr. Hay were his secretaries and associates during all his years in the White House. The other writers, except Ida Tarbell and Mr. Putnam, while drawing largely from their wealth of material, seem to have put Mr. Lincoln under the microscope to bring to view the most trifling incidents of his domestic life, which might well have been omitted—but all of them tell of his rugged honesty, his love of justice and fair play, his hatred of bigotry and hypocrisy, and his respect for the rights and opinions of others.

Nicolay and Hay, in their first volume, paid their respects to the Know Nothingism of Lincoln's day as an "outbreak of that native fanaticism which reappears from time to time in our politics with the periodicity of malarial fevers—and always to the profit of the party against which it appears." In the same volume is mentioned the political meeting at Springfield in June, 1844, at which Mr. Lincoln introduced and supported a resolution declaring that

The guarantee of the rights of consciences as found in the Constitution is most sacred and inviolable and one that belongs no less to the Catholic than the Protestant, and all attempts to abridge or interfere with these rights of either Catholic or Protestant, directly or indirectly, have our decided disapprobation and shall have our most effective opposition.

It is to be remembered that in those days what was called the Native American party with its anti-Catholic and anti-foreign program, was menacing the peace and tranquillity of many sections of our country—much the same as the Ku Klux Klan has done today.

"Several times afterwards in his life," wrote Nicolay and Hay, "Mr. Lincoln was forced to confront this same proscriptive spirit among the men with whom he was more or less affiliated politically and he never failed to denounce it as it deserved whatever might be the risk of loss it involved."

Sandburg quotes in full Lincoln's letter to his friend, Joshua Speed, in which he wrote:

Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring "all men are created equal." We now practically read it—"all men are created equal except Negroes." When the Know Nothings get control, it will read—"all men are created equal except Negroes, foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty, to Russia, for instance, where despotism can be taken pure and without the alloy of hypocrisy.

Miss Tarbell quotes the famous Bloomington speech of 1856, in which Mr. Lincoln expressed the same sentiments with a slight variation, i. e. "Pray, may not the Know Nothings if they should get in power, add the word 'Protestant,' making it read 'all Protestant white men' are created equal?"

In many other speeches and letters and in his inaugural addresses equally broad-minded sentiments were expressed. In his proclamation of August, 1861, appointing a day of fasting and prayer, he called upon the American people to pray fervently and contritely ". . . that the inestimable boon of civil and religious liberty, earned, under God's guidance and blessing, by the labors and sufferings of our fathers, may be restored in all its original excellence."

Yet bigots now have the effrontery to claim Mr. Lincoln as their kind of American, with their distorted ideas of civil and religious liberty and their utter disregard for the rights and opinions of others! He spoke a language they could not understand.

Having read so much about Mr. Lincoln, noting the most ordinary incidents in his life minutely recorded, it seems to me strange that none of his biographers appear to have discovered that the first Catholic Church for colored people in the National Capital largely owes its existence to a generous act of his. My knowledge of the matter was derived from a highly respected and well educated man of color, the leader among his people of the Catholic faith in Washington, Gabriel Coakley.

It was at a fair that was being held for the benefit of St. Augustine's Church in Washington in December, 1885, that he told me the story. On the last night when the crowds had departed and the hall was being dismantled, Mr. Coakley came to thank me for my services in editing the *Fair Journal* that was published daily during the three weeks of the fair and to give me a souvenir in the shape of a well-worn envelope containing two papers—one of them bearing the autograph of President Lincoln. Photographic copies of these papers may interest AMERICA's readers.

The Rev. Dr. White, Pastor of St. Matthew's Church, deeply concerned in the welfare of the colored people of Washington, had arranged the basement of the edifice as

a chapel and Sunday School for them. Finding it inadequate, he conceived the idea of a new church for their special accommodation and suggested to them the means of raising funds by a festival on the Fourth of July. He directed Mr. McManus, Superintendent of the Sunday School, to call on General French, Commissioner of Public Buildings and Grounds, to ascertain if it would be possible for the colored Catholics to have the use of the White House grounds for the purpose. His mission accomplished, Mr. McManus reported to the pastor that the Commissioner was willing, provided the President gave his assent. Father White then designated a Committee of three with Mr. Coakley as chairman to wait upon the President and request his permission.

I have never forgotten the deep feeling Mr. Coakley displayed when telling me of his experience at the White House and of the President's interest in the project. When he concluded his appeal, the President said: "Certainly you have my permission. Go over to General French's office and tell him so." In those days crowds thronged the White House from early morning until late at night, so that it was difficult to get near the President, for those were the tragic days of the Civil War when Mr. Lincoln was burdened with a thousand daily anxieties.

Washington
June 27th 1864

Mr. P. B. French
Commissioner Public Buildings

Sir
Mrs. E. McManus in
behalf of St. Matthew's Colored Sunday
School solicited of you the use of the
grounds between the President's House and
War Dept. for an anniversary celebration. You
stated that you had no objection if
the President had none. His consent
has been secured, and now, at the Rev.
Dr. White's suggestion, we humbly request
a written permit to use the grounds
for the purpose above stated. This may
be requisite in order to avoid difficulty
with those who might question our rights
to be there

Very Respectfully
Yours O'Comble Servt
Gabriel Coakley

THE LETTER TO COMMISSIONER FRENCH

Before going to the office of General French, knowing how difficult it was at that time to gain access to high Government officials, Mr. Coakley wrote a letter telling of the President's permission and asking for a written permit to use the White House grounds. As the General was too much occupied to see him, Mr. Coakley gave his letter to one of the office messengers who promised to deliver it. That was on June 27, 1864, and on the morning of June 30 the messenger handed to Mr. Coakley the written permit—together with the letter he had addressed to General French. My impression about the return of this letter is that the General did not wish to make the affair a matter of record.

Seeing that the permit was contingent upon the President's assent, Mr. Coakley was obliged to go to the White House again where he found the usual throng of callers. As the Cabinet was in session, there was a wait of some hours before the President appeared in the corridor. After several delegations had been heard, the President noticed Mr. Coakley and said: "General French has not refused you that permit, has he?" "No, Mr. President," was the answer, "but it must have your signature." Thereupon, Mr. Lincoln took the permit, returned to the Cabinet room to sign it and in a moment or two handed it back to Mr. Coakley with the endorsement, "I assent, A. Lincoln, June 30, 1864," and expressed the hope that the festival would be a success.

Washington June 27th 1864
Office of the Comr. of P. B.

The leave asked by the annexed
letter is hereby granted, provided
the assent of the President is given
as stated by Mr. Coakley.

P. J. Coakley
Comr. of P. B.

President
Lincoln
June 30. 1864

PRESIDENT LINCOLN'S ENDORSEMENT

The affair took place on the Fourth of July, 1864, in the White House grounds, the President and Mrs. Lincoln honoring the occasion by a short visit—as did several members of the Cabinet. Many prominent people of Washington were also visitors, their contributions materially swelling the receipts. With a small amount of money on hand and the handsome proceeds of the festival, Father White was enabled in a short time to have the first Catholic Church for people of color on H Street, N. W., near Seventeenth, ready for Divine service. A few years later, the congregation having largely increased the more commodious St. Augustine's Church was erected on 15th Street, N. W., near M.

ALCHEMY

Talking of trite, inconsequential things
We walked along the pavements edged with grass.
Our words were plain . . . no subtle undertones
Gave them a delicious hidden music
That told of ecstasies our language masked.
Far in the west the day was gathered up
Into a glowing, twilight-vased bouquet
Of pale violet and orange flowers.
And something in its beauty, something too,
In the speechless hills green as rubbed velvet,
Awakened changeling dreams and memories
That flocked about our hearts with muted cries
To hold up empty and imploring hands
Which love shall fill—if love is brave enough.

WILLIAM T. METER.

The Future of Our Merchant Marine

EUGENE WEARE

Special Correspondent for AMERICA

AS these lines are being typed, in the shadow of the White House, the information is being broadcast throughout the land that the President of the United States is angry. He is irked, irritated, stirred to some sort of action, provoked and very, very angry, not to mention a few other things which need not be recorded here. The Presidential ire has been roused. There is fire in the Presidential eye. At least, there was an hour ago and during the course of the usual Friday afternoon session with the gentry of the newspaper craft. The President, it seems, is "sore" and disappointed, too, which suggests the query: "How'd you like to be the President?"

When I was a little shaver my mother used to tell me that, if I were a good little boy and continued to say my morning and night prayers, I might some day be President. That, of course, was a long time ago and years before I came to Washington and got to know something about Presidents and the means and methods by which they come into being. But the idea about being a good and prayerful youngster was not a bad one, though I confess that I have come to find it not as stimulating as it was of yore. I am, perhaps more cynical than I used to be, or less romantic; but in doing business with my own robust brood I have been moved to amend the proposition a bit. I tell my youngsters that goodness and prayerfulness, if persevered in, may yet lead to the editorship of *AMERICA*, or to the writing of poetry like Tom Daly or Father Tabb. In moments of particular stress I hold out the lure of another European War with a roving assignment for each of them from the Associated Press or the International News Service.

From all of which it is evident that, for some of us, at least, the Presidency has little to attract. And if you, who read these lines, are as wise as I think you are, it ought to have no charms for you. If ever a Presidential nomination is tendered you, take my advice and promptly decline it. And do it, please, in language that will not stir the nation to speculating as to just what you mean. Say clearly, "No," or, possibly, "No, thank you," and let it go at that. If you do this you will save yourself years of misery and anguish.

Take Mr. Coolidge as a case in point. His distress of mind comes about, for the most part, by virtue of his efforts honestly to administer his high office in the face of a Congress which seeks to do business in its own way and in open conflict with Presidential plans and recommendations. Mr. Coolidge told Congress that the national treasury could stand a reduction in Federal taxes of \$225,000,000, but no more. The House of Representatives saw fit to ignore his recommendation and passed an act reducing taxes \$290,000,000. The President sug-

gested to Congress that a non-Congressional committee, made up of three naval experts and two civilians, be authorized to investigate the horrible disaster of the submarine S-4. The House heeded his recommendation but the Senate ignored it entirely and authorized a joint Congressional investigation. The President, in his message to Congress last year, urged that the question of railroad consolidation is one of the major subjects requiring prompt Congressional consideration. So far, both houses have utterly ignored the question. The President recommended that the communities of the stricken areas be called upon to pay at least twenty per cent of the cost of whatever flood-control works be set up as a result of Federal legislation. It is now apparent to everybody that the membership in both houses is not in accord with this proposition. The President has his views on the proposed naval building program but the "Big Navy" advocates are in the saddle and in opposition to him.

And then there is the very important legislation dealing with our American merchant marine. In his message to the Congress the President said:

No investigation, of which I have caused several to be made, has failed to report that it [government operation] could not succeed, or to recommend speedy transfer to private ownership. Our exporters and importers are both indifferent about using American ships. It should be our policy to keep our present vessels in repair and dispose of them as rapidly as possible. . . . Their operation is a burden on the national treasury for which we are not receiving sufficient benefits.

It will be seen from this that the President has certain very definite ideas regarding the future of our American merchant marine. He is opposed to the continuance of the Government in the shipping business; he is in favor of the "speedy transfer" of Government vessels to "private ownership." He is of the opinion that we should keep in repair what we now have until such time as we can dispose of them. He would not undertake any new construction of vessels because the operation of American vessels by the Government is a very costly business for which, in his mind, we are not receiving "sufficient benefits."

So much for that. Now this is the way that the Congress has responded. In the House, during the debate on the general appropriations, the amount of the appropriations for the Shipping Board, which is the agency of the Federal Government in the operation of the Government ships, was fixed for the next fiscal year at \$25,688,-750. This sum is \$13,400,000 more than the amount agreed upon by the Appropriations Committee. On the floor of the House the membership in open discussion, tacked on \$12,000,000 to the Committee's recommendation to be used in reconditioning two former German liners, now the property of our Government, for use in the North

Atlantic passenger service. In addition, \$1,400,000 was appropriated on the floor of the House to recondition ten cargo vessels to be used chiefly in the transportation of coal. This appropriation of \$25,688,750 has been reported upon favorably by the Appropriation Committee of the Senate and will more than likely be approved by that body with but little debate.

Now let us see what the Senate has done in response to the President's recommendation regarding the merchant marine. The Senate Committee on Commerce reported favorably Senate Bill S. 744, "to further develop an American merchant marine, to assure its permanence in the transportation of the foreign trade of the United States and for other purposes." This bill, sponsored by the Chairman of the Senate Commerce Committee, after confirming the policy declared in the Merchant Marine Act, 1920, reaffirms the purpose of the United States "to maintain permanently a merchant marine adequate for the proper growth of the foreign and domestic commerce of the United States and for the national defense. . . ." It authorizes the expenditure of all necessary moneys for the ordinary repairs to vessels incident to their regular operation and permits the Shipping Board to recondition and improve vessels owned by the Government "and in its possession and under its control so that they may be equipped adequately for competition in the foreign trade."

The bill also directs the Shipping Board to present to the Congress "from time to time" recommendations setting forth what new vessels are required by way of replacements or additions, thus committing the Government, if the bill be enacted, to new construction—something which Mr. Coolidge is disposed to oppose.

Section 2 of this bill, which prompted several days' debate on the floor of the Senate, forbids the sale of any vessel owned by the Government except upon the *affirmative unanimous* vote of the members of the Shipping Board. Two attempts were made to amend this section. One of these would permit the sale of Government-owned vessels by a majority vote of the Board; the second amendment offered suggested a vote of five members before a sale could be made. Both amendments were voted down and the provision as offered in the bill reported favorably by the Commerce Committee was permitted to stand. Under the present law, a majority of the members of the Board present at the meeting may authorize a sale.

This Section 2 is really the important section of the Senate bill and it was argued by those opposing its adoption that, if the bill is enacted into law, the Government will thereby be substantially committed to the policy of Government ownership and operation of our merchant marine *permanently*. Forbidding the sale of Government ships except upon the unanimous vote of all the members of the Board would result, it was argued, in no sales being made, the Government thus being compelled to continue Government ownership and operation indefinitely.

During the course of the debate in the Senate it was established pretty generally that Government ownership and operation of the merchant marine was not desirable.

Even Senator Jones, Chairman of the Commerce Committee which sponsored the bill, and its chief supporter, admitted that he was opposed to Government ownership and operation. "But," said he, "there seems to be no way in which we can get a merchant marine privately owned. The only other recourse is a merchant marine constructed and owned by the Government—we must choose between a Government merchant marine or no merchant marine at all."

And it was this thought which seems to have influenced the Senate to favorable action. "We must choose between a Government merchant marine or no merchant marine at all." Everybody seems to be agreed that it is vital to the nation that we have an adequate merchant marine. Everybody, or nearly everybody, likewise seems to have agreed that a merchant marine privately owned and operated is very much to be preferred to a merchant marine owned and operated by the Government. But how are we to secure a privately owned and operated merchant marine? Many times in the course of the Senate debate it was put forth that in the present state of world shipping it is practically impossible to dispose of our ships to private capital.

As touching on this point, a statement made recently by the Chairman of the Shipping Board is, to say the least, illuminating. It seems that some weeks back the U. S. Chamber of Commerce expressed some dissatisfaction with the policy of the Shipping Board in the disposal of the Government ships. The Chairman of the Board, Mr. T. V. O'Connor, presented himself before the special committee of the Chamber and offered to sell the Board's ships at any price. He said:

The Shipping Board is not in the business here to stay in Government operation. We are absolutely opposed to it. We want to get out of business. We absolutely want to get out of business and we are willing to sell to any man, any American, who will come and buy the ships at any time, at any place, and the price does not make much difference.

A Government ship subsidy was suggested as a means of putting our American ship owners and operators upon an equal basis with their foreign competitors and thus build up a privately owned merchant marine. The Commerce Committee of the Senate noted this suggestion but gave it as its opinion that "no subsidy bill can pass Congress." "And," reports the Committee, "even if we should pass a subsidy bill it might not be sufficient to induce the building of ships by private capital . . . suppose we grant a subsidy, our competitors will meet it with a higher one. They can and will act promptly. We cannot meet their action except after years of deliberation and political controversy, if at all."

Meanwhile, it would appear that our Chief Executive, sorely harassed and tried, is due for another disappointment. He has strongly urged that the Government get out of the shipping business, but the Senate seems not to agree with his plans. The question of an adequate merchant marine is important in our national scheme of things, but how to build one is a problem. In another paper something more in detail will be said on the matter.

Does it Pay Editors to Insult Catholics?

CHARLES J. MULLALY, S.J.

THE editors of some secular magazines and newspapers seem to believe that it pays to attack the Catholic Church. The belief is not new. Magazines and newspapers in various parts of the United States have often opened their pages to attacks on the Church, with the intent to increase circulation. At times they were not disappointed. Bigoted non-Catholics gloated over the attacks and many foolish Catholics, out of curiosity, bought the periodicals to see what was written, while some injudicious ones unwittingly fell in with the editors' plans and, by answering the attacks in print, fostered controversies which were very profitable to the business departments of the publication.

History often repeats itself and, in this matter of attack on the Church, it is now repeating itself. But another bit of history may also be made to repeat itself. The story of how the Catholics in Washington, D. C., back in 1913, showed the owners of a prominent newspaper that it was bad business policy to insult them, may interest the readers of AMERICA, and the tale will point the moral.

In the summer of 1913 a young girl, an inmate of the House of the Good Shepherd in Washington, D. C., attempted to escape by tying some clothing together and lowering herself from a window of an upper story. She fell and was killed. Immediately the bigoted element in the city demanded, in the pages of a prominent newspaper, an investigation of the conditions in the institution which would cause "a good girl" to lose her life in an attempt to escape. One of the editors, already noted for his hostility to Catholics, opened his columns to letters from bigots of every type and class. Evidently he thought it paid to attack the Catholic Church. Why should he not take advantage of this sensation and increase the circulation of his daily? What happened was the unexpected.

There was, fortunately, in the city, an organization known as the Washington Truth Society. It had been started to meet just such situations, and it met the attack with a counter onslaught that quickly caused consternation to the business management of the offending paper. Instead of writing an indignant defence of the Sisters of the Good Shepherd and thus stimulating a controversy which would have been financially profitable to the offending paper, this Catholic society followed a more practical method of action. Its strategy was aimed at the business office and not at the editorial department. Pastors of prominent Catholic churches were visited by officers of the Washington Truth Society. As a result, many spoke to their people at the Masses on Sunday somewhat as follows:

"There is a newspaper in this city that is attacking the Sisters of the Good Shepherd. I will not mention its name. This paper is opening its columns to bigots who

are insulting the purity of our Catholic Sisterhoods. I do not know what kind of Catholic each of you may be, but as for me, I will fight insults to Holy Mother Church. I do not know what you will do, but I will fling any offending newspaper from my house and I will never buy it again."

The effect was magical. A news-stand opposite one church had four hundred copies for sale. At nightfall the four hundred copies were still untouched. In every part of the city it was the same story. Catholics refused to buy the paper. As the days passed, even the newsboys refused to handle it. In a large parish, on the Sunday after the pastor had spoken to his people, one of the parishioners who had been away from the city for several weeks and had returned only that morning, called a newsboy and requested the paper. The little fellow looked at the would-be purchaser first in surprise and then with withering scorn.

"Mister, don't you know we won't sell that sheet around here?"

At the same time, the officers of the Washington Truth Society privately interviewed priests in charge of young ladies' sodalities in the various parishes of the city. They knew that women are more active workers than men in matters of this kind, provided they have leadership. As a result, letters began to pour in to the business manager, pledging the writers never to buy his paper again. These young ladies persuaded friends to do the same, and these, in turn, spoke to their friends. The business office of this newspaper admitted the loss of forty per cent of its circulation in two weeks. The counter-attack did not stop here. An even more tender spot was hit.

Members of the society interviewed merchants who advertised in the paper and suggested that they demand an immediate change of editorial policy, if they hoped to keep Catholic trade. No intimation of boycott was given, but these business men understood perfectly well that the paper was supported by their advertising, and they hastened to show sympathy for their insulted Catholic patrons. In one instance an advertiser, who daily used a page and a half, immediately cut his space, with the warning to the business office that if any more insults were published against his Catholic customers, he would withdraw all advertising. The Jewish merchants, who were prominent advertisers, were quick to see that the blow would fall upon them; and they insisted that the insults and controversy cease. The forty per cent loss in circulation now meant also a forty per cent fall in the rates for advertising. The only dissenting note came from a weak-kneed Catholic advertiser who declared that he did not believe in mixing business and religion.

In the meantime, as the name of the offending newspaper had not been mentioned in the churches, the rival

dailies in the city, fearing that this counter-attack might injure them, secured statements from one of the prominent pastors, declaring that Catholics had no complaint to make against them, for the slogan was sounding through Washington: "Do not buy any paper that insults the Catholic religion, and do not buy from any store that advertises in such a paper."

The lesson was a lasting one. This was shown several years later. One of the other Washington papers had changed its editor. This new editor requested the Vice-President of the Washington Truth Society kindly to give him the history of the whole affair.

"I do not mind telling you," he said, "that the owners of the paper have warned me not to publish anything which might be considered objectionable by you. They believe it does not pay to insult Catholics."

History often repeats itself. Since some secular magazines and newspapers now believe, as this Washington editor believed in 1913, that it pays to insult the Catholic Church and to foster religious controversy, why cannot Catholics in every city let the history of this counter-attack repeat itself for them? They can follow the example of the Catholics in Washington in 1913.

Some one may object that it is difficult to conduct a Truth Society; they fancy that such an organization is not easily established and that meetings are held only with difficulty. The Washington Truth Society may be taken as a model, for it is exceedingly simple. In the beginning, the mistake was made of trying to have a large membership group, with regular meetings. In 1912 and 1913 meetings were dispensed with. The Washington Truth Society consisted of one active priest in charge, two zealous laymen and a Catholic lawyer or two, ready to give legal advice free of charge. The letterhead was formidable with names of prominent men, but this heavy artillery was brought to bear only when urgently needed. In any city of the United States one zealous pastor with two or three active laymen, together with a legal adviser, could form a Truth Society that would batter to pieces bigotry when found in the pages of any local newspaper.

The lessons learned in Washington, in 1913, may briefly be summed up as follows:

1. Do not attack a magazine or newspaper through its editorial departments, but act through its business office.
2. When a magazine or newspaper is attacking your religion, write to the business manager and inform him that you will not buy the offending periodical again, and mean it.
3. Call the attention of your friends to the insult and request them to call the attention of their friends. They, too, should write, and pledge themselves not to buy any offending paper, and mean it.
4. Call the attention of the merchants with whom you deal to the insults and tell them that as long as they advertise in any offending paper, you will not buy their goods, and mean it.
5. Call the attention of your pastor to the insults and suggest that he have his people pledge themselves never to buy any magazine or newspaper that insults the Faith,

and never to deal with merchants who advertise in such periodicals—and mean it.

6. Tell your news-dealer that as long as you see the magazine or newspaper on his stand an open insult to you, you will not buy from him, and mean it.

7. Call the attention of your local Catholic paper to the insult, but suggest to the editors not to give free publicity by naming the offender, rather to sound the slogan, "We will never buy a paper or magazine that insults our Faith. We mean it!"

This plan is based on the simple fact that nobody, Catholics included, has to buy a magazine or newspaper if he does not want to.

If Catholics follow the example of the Catholics in Washington, in 1913, we shall soon decisively answer the question which the editors of some secular periodicals are now asking themselves: Does it pay to insult Catholics?

FLAKES OF SNOW

I

The snow is an old old woman.
All night
The wind has been braiding her long white hair
And singing
To sing her to sleep.

II

This morning I found
The print of dancing feet
In the clean snow of your grave.
Suddenly I remembered
How you loved the snow!

III

My Love,
You were a flake of snow
Fashioned from the breath of divinity.
Why should the same breath
Shape me to a finger of rain?

IV

Like little love words
Slipping through a quiet dusk,
The snow flakes
Glide to the grey river
And.....die.

C. T. LANHAM.

FAILURE

A candle burning in ghoul-haunted halls,
Trembling afraid before the monstrous forms
Itself begets upon the cobwebbed walls,
Half smothered by the ghosts of long-spent storms
That held their orgies, danced their bacchanals
Within these moss grown ruins of the past;
A candle burning, that flickers, flames, and falls,
That fails and flares, and gutters out at last.

Such was my poor ambition, a pale, wan light
That feared the shadow doubts itself begot,
That knew myself too weak, too puny, frail....
That fought awhile for what it knew was right,
That dreamed great dreams . . . but cowardly forgot
The Power above myself that cannot fail.

R. F. GRADY, S.J.

The Pan-American Conference

GEORGE WHEELER HINMAN, JR.
Special Correspondent for AMERICA

THE Sixth International Conference of American States is in full swing. The most conspicuous of the statesmen of the New World are deliberating upon the various phases of the problem of stimulating international friendship and cooperation among the twenty-one American Republics.

The Conference was inaugurated by a series of colorful spectacles unparalleled in the history of the Western Hemisphere. In settings provided by the beauties of Havana, spokesmen for America of the North and for America of the South solemnly pledged their utmost toward "promoting the good of all in the political, economic, social, and cultural spheres."

The coming of Calvin Coolidge, Chief Magistrate of the great Republic of the North, was a success. Never had the American President been happier in his contacts than he was during his visit in Havana. Singularly enough, the man who is far from famed for his public smiles is recalled in this temporary capital of the New World as *el Presidente con la sonrisa*—the President with the smile.

There was really something profoundly moving about the visit of the President of the United States. White-haired Cuban veterans search their memories in vain for anything paralleling the reception accorded the Chief Executive of the nation which gave its sons that Cuba might be free. From the time the great gray dreadnought, the Texas, ploughed its way past El Morro into the harbor of Havana until the trim scout cruiser, the Memphis, slipped out of port bearing the President on his return voyage to his native land, Cuba outdid herself in homage to Mr. Coolidge and the country that sent him.

The President's first drive from the waterfront through the historic streets of Havana to the Palace of his host, General Gerardo Machado, President of Cuba, was an event long to be remembered by those who saw it. Deep emotion moistened many an eye. The Chief Executive of the great Power of the North passed outposts of civilization that had existed long before there was even a settlement in what is now the United States. The great Cathedral of Havana, with the Papal colors between those of the United States and Cuba, had looked down for three centuries on the way followed by the Presidential entourage.

Mr. Coolidge's address at the inaugural session of the Conference went back to those olden days and paid tribute to the sturdy pioneers who sought out the land "where God might write anew the story of the world." He urged upon the delegates that they "most of all must be guided by patience, tolerance and charity." He pointed out that "a Divine Providence has made us a neighborhood of Republics." And, finally, in a fervent peroration, the President said:

The light which Columbus followed has not failed. The courage that carried him on still lives. They are the heritage of the people of Bolivar and of Washington.

We must lay our voyage of exploration toward complete understanding and friendship. Having taken that course, we must not be turned aside by the fears of the timid, the counsels of the ignorant, or the designs of the malevolent.

With law and charity as our guides, with that ancient faith which is only strengthened when it requires sacrifices, we shall anchor at last in the harbor of justice and truth. The same Pilot which stood by the side of the Great Discoverer, and the same Wisdom which instructed the founding fathers of our Republics, will continue to abide with us.

The reception accorded Mr. Coolidge's inaugural address was in every way comparable to that given him personally when he arrived on his visit of good will. It was not a spectacular address. Indeed, to many of his countrymen, the President's words sounded commonplace. In the language of the newspaper correspondents from the United States, there was no outstanding feature on which to build the lead for the story of the day. There was nothing in the address to appeal to the sensation-fed reader of the press of the North.

But there was everything in the address that carried a significant message to the more thoughtful readers of the press of the South. They wanted to know the North American conception of Pan-Americanism and of the mission to be assigned the Republics of the Western World. Mr. Coolidge's address gave them just that. The President of the great Republic of the North did not seek to provoke a sensation at home. His message was to the Latin peoples of the Hemisphere, and he delivered it.

Other State papers in history have been written for the spokesmen by experts in particular fields. Mr. Coolidge wrote his own message to the New World. Of course, he called on different offices, particularly his Department of State, for data; but the ideas were his own, and the words that expressed them were his own. His peculiar faculty for saying what he has to say in the simplest language stood him in good stead.

So it was not unnatural that the newspaper correspondents of Latin America should pick out of the President's address simple phrases that sounded commonplace to his countrymen and herald them throughout the Continent as vitally significant. They had awaited eagerly just such declarations from the Chief Magistrate of the great Republic of the North. Some of these phrases which were accepted immediately as of especial importance were:

"It is better for the people to make their own mistakes than to have some one else make their mistakes for them."

"We are thoroughly committed to the principle that they are better fitted to govern themselves than anyone else is to govern them."

"All nations here represented stand on an exact foot-

ing of equality. The smallest and the weakest speaks here with the same authority as the largest and the most powerful."

"We realize that one of the most important services which we can render to humanity, the one for which we are peculiarly responsible, is to maintain the ideals of our Western World."

"What happens in this hemisphere is of more vital interest to all of us than what happens across any of the oceans."

"The greater a nation becomes in wealth and production, the more it has for the service of its neighbors, the larger its markets for the goods of others."

"We can make no advance in the realm of economics, we can do nothing for education, we can accomplish but little even in the sphere of religion, until human affairs are brought within the orderly rule of law."

In making this last reference to the necessity for bringing "human affairs within the orderly rule of law," Mr. Coolidge sounded what proved to be the keynote of the whole Conference. Dr. Rafael Martinez Ortiz, Secretary of State for Cuba, laid particular emphasis on this point. In his address opening the First Plenary Session of the Conference, he quoted from the utterances of two Latin American statesmen who had urged the rule of law instead of the rule of force.

Perhaps it was a coincidence that one of these was Ignacio Mariscal, Mexican Minister of Foreign Affairs, who spoke to the Second Pan-American Conference of the "efforts directed toward obtaining among men the predominance of justice and the banishment of force as a substitute for law." Another was from Victoriano de la Plaza, Argentine Minister of Foreign Affairs, who spoke hopefully of the passing of the era of "political dissensions that gave opportunity for such unfavorable opinions against the aptitudes for self-government and proper administration of the Republics of Latin American origin."

Dr. Antonio S. de Bustamante, elected President of the Conference, stressed particularly the need for a rule of law in the Americas, and referred to the world's two great forces, saying:

Each individual, like each nation, has in reserve two enormous forces, which have moved humanity since the beginning of existence—love and hate. The latter is a destructive power the most serious manifestations of which are, in national societies, crime, and in international society, war.

The other is a constructive force, less visible, but more sweet, more permanent, but less clamorous. With love has been achieved everything noble that exists upon the earth.

In the very first days of the Conference, the work was distributed among eight commissions, each of which was assigned specific topics listed upon the agenda of the congress. These commissions were:

1. Organization of the Pan-American Union.
2. Codification of Public International Law.
3. Codification of Private International Law.
4. Problems of Communications.
5. Intellectual Cooperation.

6. Economic Problems.

7. Social Problems.

8. Reports on Treaties, Conventions and Resolutions.

The Second Commission, of course, received the most vital task—that of working out the program for the orderly rule of law among the Republics of the New World. Former Secretary of State Charles Evans Hughes, head of the American Delegation to the Conference, was made senior member of the group representing the United States on this important group. There were assigned to assist him Henry P. Fletcher, American Ambassador to Italy, former Senator Oscar Underwood of Alabama, and James Brown Scott, international jurist. At the suggestion of Mr. Hughes, Dr. Scott was selected as one of the eight who will draft the Commission's report to the full Plenary Session of the Conference.

The other Republics assigned men of equal standing to this vitally important Commission. Argentina named Honorio Pueyrredón, its Ambassador to Washington; Brazil, Raúl Fernández, former delegate to the League of Nations; Costa Rica, Ricardo Castro Beeche, Foreign Minister; and El Salvador, Gustavo Guerrero, Foreign Minister. Each is head of his country's delegation.

All the commissions must report to the Plenary Sessions of the Conference, which meet in the impressive *Aula Magna*, or Great Hall, of the University of Havana. This is a magnificent chamber, richly furnished and ornamented for the congress. There are to be ratified by the full Conference the conclusions arrived at by the Commissions assigned to study the various topics of the agenda.

Six of the great heroes of America's successful struggle for independence look down upon the deliberation of the delegates in this Hall of the Americas. Their likenesses appear worked into a decorative border high against the ceiling on the walls of the chamber. To either side of the dais occupied by the presiding officer are Washington of the United States and San Martin of Argentina. Opposite, above the great chair reserved for President Machado, is Jose Martí of Cuba. And, on the walls flanking the delegates, are Bolívar of Venezuela and Hidalgo of Mexico, the gallant priest who led the struggle for the independence of his people and gave his life to their cause.

It is hoped that the spirit of these heroes will guide the statesmen of the Americas in their labors for the greater good of the peoples of the New World.

TRIBUTE

What part has Caesar in that western flash
Of gold along the sky's translucency?
In silver waters of the dawns that wash
The coasts of day, what part has he?

If I am taxed by law because I bask
In this pale beauty and in that strong splendor,
I stand upon the law, whose image ask,
And tribute unto God I render.

CHARLES L. O'DONNELL, C.S.C.

Education

Do We Criticise the Public Schools?

PAUL L. BLAKELY, S.J.

“YOU Catholics don't criticize the public schools, do you?"

"We what? . . . We don't . . . Listen; where *do* you live, and do you *ever* read a Catholic publication? Why, some of us criticize them almost as fiercely as Dr. Luther Weigle of Yale who says that 'the ignoring of religion by the public schools endangers the perpetuity of those moral and religious institutions which are most characteristic of American life.' He even adds that this ignoring makes the public school a 'fosterer of atheism and irreligion.'"

"But isn't that a bit extreme? I have known dozens of splendid men and women who taught in the public school."

"I'll wager you don't know half as many as I know—both Catholic and non-Catholic. I have paid them my poor tribute, but sincere, on at least 397 occasions in the last few years. They are beyond doubt the finest type of public servant in this country. They work harder than any politician at large, and for a remuneration which that same politician would consider near-beer money for a day. The only fault I find in them is that they are too little of this earth, earthy. They finance a campaign for decent salaries and then, as in New York City today, stand mutely by while a parcel of cheap politicians divide an extra appropriation of \$14,000,000 among superintendents, supervisors, principals, and deserving ward-workers. With a faith that is pathetic but with a sincerity beyond all praise, they support by personal effort and contributions from their meager wages (for in the United States the teacher is still a wage-servant) every truly uplifting force in the community. Were it not for them, the un-Christian and anti-Christian principles of secularism on which the public-school system is founded would long ago have worked havoc in this country. (Not that the havoc is not serious enough.) A majority of the teachers now in the public schools are vastly superior to the system which they administer. Their character almost saves it.

"Here, then, is the point. We do not criticize the teachers when we say that the public school is 'godless.' (Personally, I do not care for the term, although it expresses a truth.) The criticism is directed against the system, or, to speak more closely, against the secularist principles underlying the system.

"Of course, Catholics do not gather in dark cellars to plot its destruction. What we do and say, we do and say publicly. There is no secret campaign. As well as their heretic neighbors, Catholics know when they have a wart at the end of their respective noses. The system is here. Since religious indifferentism and hostility to religion daily occupy the ground which Christianity loses in this country, the system is likely to stay.

"But with an added peril. The old-time teacher who did her best to keep the structure of religion and morality

from tumbling down will disappear. As most of our people have no religion, it is reasonable to suppose that most of the children will sooner or later be taught by teachers who have none. We can't exact a religious test from the public-school teacher. If the public school is to be 'non-sectarian,' whatever that may mean, we must go all the way."

"But isn't it disloyal to criticize an institution so distinctively American and national as the public school?"

"In the first place, the public school as we have it is *not* distinctively 'American.' It began with Julian the Apostate, and in the early 'forties it leaped to these defenseless shores from a Continent cowering under a regime of Hegelianism and Napoleonic bureaucracy.

"Secular education was unknown in the Colonies. The early American schools, including Harvard, were religious in purpose and practice. Not a man who signed the Declaration of Independence or who sat in Philadelphia to frame the Constitution had been trained in a secular school. The secular system did not take root until more than half a century after the founding of the Nation, and then only over the protest of many a godly minister who wagged a Weigle-like gesture of apprehension.

"So I must firmly decline to consider the public-school system a distinctively 'American' system. 'American' is what it *distinctively* is *not*.

"In the next place, the public school is not a national but a local institution: as local as legislatures and the county poor-house.

"And, lastly, I assert my right to criticize any and every State and local institution without exception.

"From the President up or down or side-wise, these institutions are better for the fire and salt of criticism. That criticism must be fair, of course, and truthful. As far as the limits of the critic will allow, it must be sensible. If it is not, no great harm is done, I think, except to the critic's reputation. Then, after we have labored with our erring brethren, and in vain, we have recourse not to the billet or the bullet, but to the ballot.

"That, I like to think, is the American way of doing things.

"Briefly, then, I refuse to be choked off by the threat of being considered 'disloyal.' (The man who makes that threat, by the way, hasn't the slightest concept of the political or social philosophy at the base of our institutions.) His Majesty's Opposition is one of the brightest gems in Britain's diadem, Mr. Micawber informs us, and its counterpart with us is no less valuable. The Government should expect to be cuffed (in a perfectly genteel and constitutional manner, of course) now and then. Otherwise it is apt to think there are no limits on its powers."

"Enough of your philosophy; *iam satis prata biberunt*; and I ooze like a marsh. But what right have you to speak for the Catholic Church?"

"None, absolutely. Mine is the duty to read and hear; to peruse documents in the holy Latin tongue (which I can do, if not too Tacitean), but I am at liberty to conclude that prohibitions and orders mean what they say.

To know what the Catholic Church thinks of secular education, and, by consequence of the public-school system, read her law. It will make a good beginning to reflect that this law positively forbids Catholics to send their children to the public school.

"In certain cases, the Ordinary can tolerate attendance at a public school, but not approve it. Even the Ordinary, however, cannot bring himself to this tolerance unless he has some assurance that the child will suffer no harm to Faith or morals, and that its religious training will be fully protected.

"This prohibition is set forth in Canon 1374.

"Canons 1372 and 1373 are positive in character. They provide that 'from childhood all the Faithful must be so educated that not only are they taught nothing contrary to Faith or morals but that religious and moral training takes the chief place.' (Canon 1372.) This education may be given at home, or in school; to that the Church is indifferent. Canon 1373 refers to the religious instruction of children in the elementary schools and of pupils in high schools and colleges.

"It would be easy to cite a score of passages from Pontifical documents and from Decrees of Provincial and General Councils held in the United States and abroad. But in view of your reference to oozy meads, I forbear. Let me merely remark that while Canon 1379 asserts the obligation of the Bishops to found elementary schools, high schools and colleges, the Third Council of Baltimore (with the approval, of course, of Rome) fixed upon the parish school as the best means at our disposal to meet the first part of this obligation.

"Catholics think in this matter with the Church; not with the latest pamphleteer, anonymous or otherwise, subsidized to come to the aid of a magazine's circulation, or the waning fortunes of a political party. And the thought of the Church is expressed by Pius IX in the splendid sentence: 'Our Divine religion must be the soul of the entire academic education.'

"The Catholic Church condemns every system of education 'which concerns itself with the knowledge merely of natural things, and only, or at least primarily, with the ends of social life.' (Syllabus, Prop. 48.) That is, she condemns every system which leaves God out. She does not merely 'criticize' it. She anathematizes it.

"She condemns the schools of this system not merely as bad for the Catholic child, but as bad for every child, because the system is bad in itself. It is not merely incomplete. It is positively bad.

"A school which the Catholic Church condemns is a school which every loyal Catholic can 'criticize.' I go further to say that it is a school which every loyal Catholic should roundly condemn.

"If it is, further, a school maintained as part of a political system, every American may without peril to his loyalty 'criticize' it. If he deems it incompatible with the country's deepest interests, his loyalty binds him not only to criticize, but condemn.

"Every Catholic school is a protest against the un-

American proposition that education should concern itself exclusively or chiefly with the knowledge of natural things and the ends of social life. That proposition finds no warrant in our history. It is alien to the philosophy of government propounded by the Farewell Address and the Ordinance of 1787.

"It is a protest against the theory that religion and morality need not be taught the child with at least the same zeal and intelligence with which he is taught to read and to spell.

"It is a protest against a secularism in education which tends to tear Christ from the heart of the child, and to lead to atheism and irreligion."

"Then, after all, the Catholic Church *does* 'criticize' the public-school system?"

"You speak with admirable restraint. She does."

"And Catholics, too, criticize it?"

"Rather. And we criticize and condemn not only as Catholics, but as Americans."

Sociology

Working Until We Drop

P. L. B., S.J.

SOME labor leaders are putting in a claim for a forty-hour week. Others go beyond this. Their objective is four working-days of eight hours.

These leaders, it seems to me, do not expect to get either. They demand what is exorbitant in the hope of securing what is fairly decent.

This movement for shorter hours suggests a variety of questions. How many hours has the laborer a right to work? May he work until he drops? Is there a standard or measure which indicates the limit beyond which he has no right to go? Is there a day, or part of a day, on which, as a general rule, he ought not to work, for the simple reason that then he has no right to work?

An answer to these questions should be sought. Capital, invested in industrialism, is again in the saddle. Its purpose, ultimately, is to gather two pennies where yesterday only one was gleaned. In the fierce competition which ensues, capital may hold that every man has the right to work himself to death, if he so chooses, for a larger financial stipend. Labor may acquiesce in that claim, or even assert it.

Thus both parties assume that a human being may turn himself, or allow himself to be transformed, into a machine for making money.

It is clear that this assumption is an outrage upon God and upon His image. Yet many regard it as a self-evident proposition. Even some Catholics blink at it. In a recent controversy where, it was alleged, a corporation had violated certain rights of the workers, termed by Leo XIII "natural rights," a Catholic spokesman for the company thought it sufficient to reply that for every place held by an employe of that company, there were twenty applicants.

It did not occur to this apologist that these applicants

might have rights (and corresponding duties) of which they were not at liberty to divest themselves, even to secure employment.

That such rights and duties exist is beyond controversy. Leo XIII lays down the rule in his encyclical on "The Condition of the Working Classes" and asserts that in certain contingencies, no man "has power over himself."

No man may with impunity outrage that human dignity which God himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. *Nay, more; in this matter no man has power over himself.*

To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights.

On these principles the Pontiff bases his demand that the worker be treated as a human being, and not as a machine. Work and all working conditions must be such that they will help, not hinder, man's duties to God, his neighbor, and himself. Hence it follows that man has a right to demand these conditions, that employers are obliged to safeguard them, and that the worker himself may not disregard them. There is here question "of the rights of God."

Every human being must acknowledge those rights. But this the worker cannot do if he is deprived of the rights which belong to him as a human being, or if he permits himself to be deprived of them. These truths throw a clear light on the liceity of the strike. Extreme conditions may not only justify a strike, but make it a duty.

Briefly, both employer and worker are bound to co-operate to insure the safeguarding of rights wherever they exist.

The worker must have time and strength to fulfil all his obligations. Hours that are too long, especially when coupled with work that is too exhausting, interfere with his duty to his family. He is not merely a breadwinner. In the designs of God and of all well-ordered society, he is also a home-maker, the bond of the house. Hence, he has no right to work overtime to make more money where-with to provide for his family, when this interferes with his duty as a father and husband. We are not here considering emergencies when sharp need allows exhausting work and overtime temporarily; but the general rule. Man may sacrifice his life for love of his neighbor. He may not sacrifice it for a fatter pay-envelope.

But the worker has duties also to Almighty God. Hence he may not accept (allowing for the emergency referred to) a position which makes the duty of prayer, of Mass on Sunday, of the Paschal Communion, impossible of fulfilment.

"No man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude. . . ."

The rule, then, is plain. Admittedly, however, its application to a concrete case occasionally presents difficulties.

But it is clear that the excuses given by the worker, "I need the money," and by the employer, "He don't

have to work on Sunday, if he don't want to" are wholly invalid. Capital and labor are bound to unite to secure respect for rights wherever they exist.

The well-known financial writer, Mr. B. C. Forbes, recently published, in his syndicated column in the New York *American*, some results of a symposium on the seven-day working-week. It appears that a majority of the railroad operators are trying to abolish it, some on "humanitarian grounds," others because Sunday and overtime work is too costly. However, several executives assert the validity of the principle that any man may work as long as he has a mind to; and one boasts that when he was young he always worked "seven days a week." "It was no particular hardship," he writes of this fifty-six-hour week. Only one executive reports that he is trying to allow as many workers as possible to rest on Sunday; the others are apparently indifferent as to the particular day. "Humanitarianism" colors their views, but not much Christianity. None seems aware that he is dealing with at least some matters over which "no man has power."

There, precisely, is the vice that destroys the just decision in labor disputes. Man is neither an embodiment of brute force nor a machine, but an image of God, a being whose dignity even God respects. Let at least us who are Catholics not scamp that truth, or those other truths so bravely spoken by Leo, so much forgotten today.

With Srip and Staff

M R. CHARLES A. WEBBER, of Brooklyn, N. Y., has started an activity all over the country which ought to lead to a greatly increased knowledge and appreciation of the best things. His suggestion is that we collect pictures of the Madonna, on the principle given by Father Donnelly, S.J.: "To know the Madonnas is a liberal education in art."

Mr. Webber's plan has met with immediate response, and a great number of excellent collections have already been made by private individuals and by Catholic schools. Colored prints, photographs, cut-outs from periodicals, etc., all are used. It stands to reason that anyone who takes up this interesting hobby will soon be overwhelmed with the immense number and variety of pictures of the Madonna that are in every land. Even that most delicate and refined of all vehicles for painting, the Japanese *kakemono*, has at last its Madonna, done in Japanese style, recently presented to Pope Pius XI. Plans are being made for competitive exhibits, which can easily be organized in different localities, and Cliff Haven, the Catholic Summer School of America, is taking a special interest in the work of promoting Madonna collections.

S INCE love for the Madonna, far more than mere admiration for the beauty of our artists' representations of her, is the fruit most to be expected from the study of these pictures, we cannot help thinking that this same love will help to guide our girls and young women in those elusive matters of behavior for which hard and fast rules are difficult to set, and at times harmful. For

that very reason, no doubt, Our Saviour chose a living Mother to show to us, rather than a code of ceremonial precepts.

This need of the right spirit, as the guide particularly in the vexed matters of fashion and dress, is brought out most aptly by Mlle. Cecile Jéglot, who as a Parisian, a Catholic, and at the same time a very thoughtful observer of girlhood and womankind, is in a good position to say the right thing in a province where blundering is all too easy.

Mlle. Jéglot enjoys at any rate at unusual qualification: the personal recommendation of the Pope, who sent her a letter especially commanding her recent booklet: "La question feminine actuelle—The Woman Problem of the Present Day." The words spoken to her in private audience by Pope Pius XI express the view which she has herself taken as the basis of much of her discussion of the fashion problem. "A woman should be elegant and distinguished in order to be charming and to charm. That is her role. But as soon as she begins to lose the sense of what is fitting (*le sens du convenable*), she also begins to lose her virtue and her charm and to cease to be pleasing."

Commenting on this utterance she writes:

These words of Pope Pius XI are also a delicate norm of virtue and good taste. They make a fine supplement to those words that the Holy Father spoke shortly afterwards to the ladies of the Roman nobility:

"A woman can be at the same time both virtuous and elegant. Yes, elegant, since according to the words of an old Christian poet, *pulchrior in pulchriore corpore veniens virtus*, virtue appears more beautiful when it is joined to beauty. We have today so much riches that is really poverty: poor in the most precious, the most valuable treasures. There are so many who no longer have any idea of the moment when Christian modesty says 'Enough.' They have no idea when the limit is reached that comes from the duty not to offer scandal to young and inexperienced virtue. And nevertheless there is something delicate, something exquisite lacking to elegance itself, when it passes beyond the limits of virtue."

These words of the Pope are a hint to mothers as to the education of their girls. "We forget too frequently, in our days," she continues, "that one can and should develop habits of good taste in a girl, of sober elegance, of a sense of fitness, of refined Christian reserve."

BUT this philosopher of fashion does not rest entirely content with generalities. As a result of her observations and experiences she points out three or four guiding principles in this filmy, baffling affair.

First, she maintains, a woman should not be too much of a slave to fashion, nor yet too indifferent to it. There is a just medium; a balance between her toilette and her pocketbook, "which is the first condition of what we call 'chic.'"

The second principle is that the observance of fashion should keep in mind the laws of beauty which belong to the human figure: should help it, not spoil its natural symmetry. Hence she warns against fashions which prescribe the same for large and small, for—well, more or less corpulent all alike.

The third principle is more personal, based not on the human figure in general, but one's own individuality. For fashion, she asserts, should be adapted to oneself, not oneself to fashion.

For every woman there is really an *ensemble* which harmonizes with her age, her position, her profile, indeed with her moral physiognomy, as a result of which she can wear this and not that. So before choosing according to fashion, the main thing is to choose according to one's *genre*, one's manner of being. It is really an easy choice, since we are always between two fashions, one which is passing out of existence, the other which is just being born. So any woman can always manage to stay between the two, and wear a dress or a hat without appearing out of style, especially if she knows the art of mending, which has become so necessary.

So this brings us to personality, which is the third element of true "chic," an element, which so few women attain. This is because they rush to the fashions and seize everything, forgetting the golden mean and that most delightful thing that we call "personal fashion (*la mode personnelle*)."

Her fourth principle is simplicity, "twin sister of distinction." Two colors may blend to an ideal whole, three would pass the limits of good taste. "It makes little difference for a woman whether her dress is splendid or not; the essential point is: has it style; is it faultless?"

There is no use, she concludes, in teaching our girls simply the grand principles of morality, or giving them general warnings about the matter of style. The immediate and the concrete is what interests them: let them be taught therefore by the immediate and concrete, by example and demonstration.

ONLY the brave example of the Holy Father himself could have given the Pilgrim courage to venture thus into the clouds, and even then he hath broken his resolution never, never to say *ensemble*. It is up to the ladies to proceed from where his halting footsteps cease. However, Mlle. Jéglot's picture is at hand, and judging by her *ensemble* of pleasing aspect, wise expression, and a look as if somehow things really did fit her, that I am inclined to think this particular little Parisian lady has somehow found the secret of being both "chic" and sensible in a way not unworthy of a Child of Mary.

THE PILGRIM.

I LONG FOR SHIPS!

The gray skies slant to the edge of the world;
The gray winds groan in the lifeless trees;
The wan weeds wilt on the sullen earth:—
I long for ships and the surging seas!

Whalers gliding out of Gloucester,
Sailboats dancing in the bay,
Sampans past the Sacred Mountain,
Proas paddled off Malay;
Ore-boats chugging from Messaba,
Battleships no storm could tame,
Steamships rounding Madagascar,
Chinese junks with sails afame!

The gray mood creeps to the depths of my soul,
The grim voice groans at my futile ease,
My sad heart sinks to the sodden earth:—
I long for ships and the surging seas!

MARIE ANTOINETTE DE ROULET.

Literature**The Wessex Poet-Novelist**

JAMES A. GREELEY, S. J.

WAS it mere coincidence or a compassionate mood of nature that gave the symbolic setting for the final scene of Thomas Hardy's release as "a prisoner from the cell of Time"? Call it another turn of chance, if you wish, but the symbolism still remains.

Here is the tragic picture: the hopeless peasant folk of Dorset are shuddering in the frigid grasp of a great blizzard; the snows sweeping over the downs are building graves for the helpless cattle; the strange wild birds are frightened into the shelter of the inland waters at Abbotsbury; the impotent lanes and hollows are banked with snowdrifts even to the topmost twigs of the hawthorne hedges; the hospitable road from Wareham to Dorchester, which brought many a curious seeker to Max Gate, is completely merged in the surrounding white monotony; the solemn dirge of the winds sweeping over Egdon Heath are in sharp contrast to the gentle voice which echoes the rhythm of De la Mare and perhaps repeats the queries of "The Surview"; the dying poet-novelist gazes for the last time on "the sad, seared face of Life" and then "resumes his old and right place in the Vast."

"The Subalterns" must have found their "sealed orders," at least for this one time, a valid reason for the pleasant exercise of hope and joy that such a fitting ritual of melancholy should celebrate the departure of the last of the great Victorians. No dramatist could score a higher artistic achievement than this generous effect of nature. In one tragic scene we have suggested the whole life and work of Thomas Hardy. The atmosphere of the Wessex novels is there; the dominant note of melancholy which sometimes in a crescendo of resentment gave a tone of impotent despair to the poems is heard again in the winds that now sing his requiem. One reflects on the storm of criticism which in light flurry or in angry blast might have blocked the way to Max Gate or shrouded the sad poet under a leveling condemnation. In the chilling blasts and fitful, searching drifts it is not difficult to derive a symbol of the poet's life with its eager, brooding quest with no hopeful sense of finding; and the cry of anguish "which louder grew as fainter grew the voice."

Memory comes to fancy's aid and peoples such a scene with the wistful creations of hopeless Judes, Eustacias and Tesses. They are all abroad again. Clym Yeobright is on the stage; and Sue is there vainly tearing at the cords in which fate has bound her. There is the hint of human hopelessness, the impression of dumb helplessness among "the poor creatures of earth" and the atmosphere of what the novelist and poet has moodily pictured as the vain and endless combat with fate by poor mortals ruthlessly ruled or utterly abandoned by a strange Will which in marvelous contradiction did not seem to care or did not seem to know. This romantic fatalism and dramatic determination which colors, directs and tones Thomas Hardy's stories and poems alike, I find visualized in the appropriate scene of his final exit. A more pleasant and less somber

reading would concern itself with the artistry of the setting. But in moments of bereavement one tries to understand and explain or to make allowances for things that have disturbed, angered or estranged us in the one we have lost.

The death of Hardy is a case in point. To see only the artist and the dramatist would be to boast of the obvious. One does not always admire the architecture of a mausoleum and forget or refuse to reflect further. So to speak of the less pleasant feature of the great Victorian's work and seek some explanation shows no lack of appreciation for his genius, but rather a gesture of defense or generous pardon.

In their moments of highest enthusiasm the defenders of Thomas Hardy have never attempted to make him "one of a company gathered under the ensign of hope for common war on despair." Rather regretfully they referred to his unfortunate pessimism, his cramping philosophy, his unadulterated fatalism, his uncompromising determinism. A storm not unlike the January blizzard has often been set in motion by critics who demanded unreserved condemnation and others who advocated unqualified approval. It is just as difficult to yield to the demands of the one as to grant the request of the other. Hardy was undoubtedly an artist who brought from his studies in architecture a love of form and structure which gave to his literary productions the strength, grace and symmetry of a Greek statue. But to praise his art is not to approve his opinions. Yet from the very uncertain classification which his critics have given him can be caught some semblance of apology.

It is not merely the usual difficulty of placing genius in a too facile filing system that made Hardy's critics refer to him as though pessimism, fatalism and determinism were synonymous. This apparent lack of precision may be ascribed to the fact that Hardy's thought and philosophy was ever in a state of change. Now that death has written *finis* to his work a careful analysis might bear out the contention that the little sad man of Max Gate was snared into hazy theories by an emotional sympathy rather than honestly won by an intellectual conviction. Furthermore, one need not stretch facts to fit an hypothesis when they claim that a wavering conviction often entrenched itself for safety in his boldest and loudest denials.

There is no need to trace from Norman ancestry a proverbial strain of melancholy. It might appear trivial to evidence the seclusion of Max Gate where the night winds blew mists across the moors and muffling soft sounds like portents of sorrow or signals of danger came searching along the hedgerows. These may have contributed but they did not cause the brooding melancholy of the poet-novelist. Those who knew him best and loved him most would agree, I think, that it was the heart and not the head of Thomas Hardy which brought him into fellowship with the pessimist and the fatalist. "That tiny pinch of priceless dust" which now rests in its "yew-arched bed" was moved in life, we are told, "by tenderness that could with sympathetic penetration go down even to the nerves of the lower levels of sentiency among the poor creatures of earth." He was sensitive, sympathetic and proud. He read with growing wonder and deepening

sorrow "the double question in the human eyes" of the afflicted Wessex peasant; he gave sympathetic ear to the sorrows and trials of the most lowly. He felt keenly for his suffering fellow men; he wished to help them. He felt humiliated at his own impotence. The key to the solution of life's tragedy was thrown aside and he sought another that might better answer his rebellious mood. Perhaps sometimes he reflected with growing bitterness on the tragic fall of his father's line from high estate, a fall analogous to the deterioration of the D'Urbervilles; the disappointments and disillusionments of his early life may have received only confirmation from the sorrows of others for the sad conclusions that were trying to win his assent by force. He sought anesthetic for his sorrow from Schopenhauer, Hartmann, Haeckel and other prophets of gloom. Their influence is manifest from that first effort which brought Meredith's demand for "less talk; more incident" to the dramatic philosophizing of "Tess" and "The Dynasts." The reception given his first literary efforts was not calculated to stir a brighter mood. "Under the Greenwood Tree" showed his reaction in its expression of developing determinism. He had cast bread upon the waters and watched with sorrow that deepened into anger not only the nibbling critics, but the lawless sharks rob him of the last hope of return. He wistfully refers to the author's sorry plight in the days when no American copyright law gave protection to British writers.

So loud and sharp became the note of revolt, so bitter the cry of impotent despair, that the public became aroused with his dangerous thinking. Even his first wife protested. An intimate friend, who still holds the poet-novelist in high esteem, sees no irreverence to his memory in recounting an episode which many enthusiasts have tried to discredit. "It was no secret" he tells us "that the first Mrs. Hardy was not merely out of sympathy, but was definitely hostile to her husband's later book. She made, indeed, a special journey to the British Museum to beg Dr. Richard Garnett to induce her husband to burn the manuscript of "Jude the Obscure." And because of that domestic pressure and the rather ignoble outcry with which that book and "Tess" were greeted, it was with a sigh of relief that he relinquished the trade of writer of fiction.

To his proud, sensitive nature this must have been a telling blow. With more poetic fervor than calm judgment, critics have scorned the thought of personal pique affecting one whom they fancifully picture as "a monolith of Salisbury plain" or liken to the mighty oaks in the glades of New Forest. They forget that the sturdy old man sometimes removed the mask and wistfully confessed his sensitiveness to praise or blame. Surprise him before the mirror when he views his wasting skin and you will hear his strange prayer: "Would God it came to pass my heart had shrunk as thou! For then, I, undistrest by hearts grown cold to me, could lonely wait my endless rest with equanimity." Perhaps the memory of many distinctions and awards was submerged in grief at the persistent refusal to grant him the Nobel Prize because his work was not of an idealistic and uplifting character.

Was it ruggedness of character or the obstinacy of

wounded pride that urged him to begin life anew at the age of seventy with a poetic shield for his denunciations? Here again disappointment awaited him. The *English Review* was inaugurated when the London magazines refused to publish one of his poems. Midnight was a favorite hour for his lyric sighs; the church yard a favored scene and the grave a cherished subject. As criticisms of life they have the mood, the direction, the burden of the novels. With dramatic power and great artistic effect he crowds the stage of "The Dynasts" with personifications of his own creation, as Chesterton remarks, "in order to give a piece of his mind, but the fight is unequal for the old philosophic reason; that the universe has already given Mr. Hardy a piece of its mind to fight with."

The War, strange to say, brought the first rays of modified optimism to the heart that had already been in anguish with the complaint: "Why always I must feel as blind to sights my brethren see, why joys they've found I cannot find, abides a mystery to me." He may have recognized the inevitable working to final absurdity in what he called "the barbarizing of taste in the younger minds, the unabashed cultivation of selfishness in all classes, the plethoric growth of knowledge together with the stunting of wisdom, a degrading thirst after outrageous stimulation." This vision of the direful effects of his own theories may have prompted his plea for the preservation of the Church as the only thing left "to keep the shreds of morality together." It marks more clearly the heart still groping towards the light even in its self constructed prison. Such indications give reason to the conjecture that Hardy had never in truth given full and unreserved assent to the theories which he seemed to advocate so vehemently.

Not only the snows sweeping over the downs recall his life long quest, but the coincidence of celebrating this year the fiftieth anniversary of "The Return of the Native" gives strength to the hope that Hardy's quest brought an almost unknown thrill of joy when he at last returned home.

REVIEWS

Recollections of the Irish War, 1914-1921. By DARRELL FIGGIS. New York: Doubleday, Doran and Company. \$4.00.

It is not history, as history, that he is telling, Mr. Figgis states, for the time of that telling is not yet. He is relating in this narrative merely the material for history, the events that were within his cognizance, the impressions that he himself formed of men and motives, the conclusions that he drew from the complex developments. His recollections, eventually, must be compared with the stories that others have to tell, and balanced history may be thus achieved. Mr. Figgis, who died in 1925, was of the scholarly and literary type, not a Catholic, and not particularly hostile to British influences. Nevertheless, in whatever way he implicated himself in the cause of Irish aspirations, he gave freely and courageously and patriotically of himself and his prospects. He was a pacifist that considered the recourse to arms a mistake; he believed that diplomacy (not politics, as it had been practiced heretofore), would gain freedom for Ireland more surely and more solidly than would the martial policy that was actually followed. Mr. Figgis entered into the Anglo-Irish struggle more by accident than by intent. His first effort was in the purchase and landing of guns at Howth; this was before the World War broke. He was in literary seclusion on a little island off Mayo when the Eas-

ter "Rising" occurred. But he was a suspect to the British authorities and was subsequently arrested. After his release, he was drawn into the Sinn Fein movement and became a secretary in the administrative department. Again he was arrested with the leaders at the time of the conscription agitation. Feeling that he was not wholly approved by the Collins group that had assumed charge during his imprisonment, he was content to accept retirement once more. But circumstances returned him still again to active participation and he was made the secretary of the Commission of Inquiry into the Economic State of Ireland, an amazing creation of Griffith that functioned in the midst of national turmoil. Mr. Figgis is laudatory of all those who took a prominent part in the Irish awakening, save only two. His greatest tribute goes to Arthur Griffith, but he is appreciative of Roger Casement, Padraig Pearse, Eamon De Valera and others, including William T. Cosgrave. But he was not in complete agreement with Cathal Brugha, though he was friendly with him; and he disagreed with Michael Collins and his methods. The story is written in an impassive but a distinguished style touched with beauty and sincerity.

F. X. T.

The Church and the Country Community. By REV. EDWIN V. O'HARA, LL.D. New York: The Macmillan Company. \$1.25.

Anyone who has tried to state the attitude of the Catholic Church on rural problems will realize the practical value of this book by Rev. Dr. O'Hara, who holds the unique place in this country as our leading Catholic authority on rural problems. Father O'Hara is the Director of the Rural Life Bureau of the National Catholic Welfare Conference, and has been tireless in organizing the Catholic Rural Life Conference and the various rural activities that have come from it. In spite of its small size, the book shows the results of experience and careful thought. Many passages may well be taken as convenient maxims, such as the opening words of the first chapter: "There are two important reasons why the Catholic Church should be especially concerned with the interests of the American farmer. These reasons are: first, because the American farmer has a very special need of the Catholic Church; and second, because the Church has a very special need of the American farmer." Part of the book is devoted to elucidating these mutual needs. Catholic rural leaders, notably our priests and teaching Religious, have been handicapped in familiarizing themselves with the different aspects of the rural question by the diffuseness of the literature thereon, and in many cases its lack of applicability to actual Catholic parish needs. Without going into many details, Father O'Hara outlines the principal points for guidance in such matters, and it is greatly to be wished that the book should be in the hands of every country pastor and teacher. The chapters on Religious Vacation Schools, on Rural Health, and on the Catholic Principles of Land Ownership will be a revelation to many, and all will find encouraging suggestions in the difficult task that faces the country worker at the present day.

J. L. F.

From Grieg to Brahms. By DANIEL GREGORY MASON. New York: The Macmillan Company. \$2.25.

Lovers of music will find much of interest and stimulation in the new and enlarged edition of this book, which was first published twenty-five years ago when some of the composers mentioned were still living. Now, since their work is complete and has been tested through the years, it is easier to make a sure estimate of their places in the world of music. Mr. Mason cites Grieg as being the one with whom time has not dealt so kindly, Franck and Brahms as two who have gloriously vindicated many high claims.

Many delightful little glimpses of the everyday life of these composers are given, all of which helps to bring them very close to the reader. Mr. Mason says that music is beyond all other arts a direct expression of man's deeper life and surpasses them all in presenting the naked and basic facts of existence. For this reason he believes that a better acquaintance with them as men

will give a better acquaintance with them as musicians, for music is in essence an expression of personal feeling, coupled with the resources of the composer's art. And as there is no more fascinating reading than that which reveals the personality of the great, the reader feels grateful to Mr. Mason for the information given. All through these pages we find demonstrated the salty truth that has been told so often: that genius is a capacity for hard work and that those who have attained distinction were those who felt that no effort toward the perfection of their work was too great. Coming from such a well-known authority as Mr. Mason, and holding so much of interest and worth for music lovers, the book is one that will find a lasting welcome through the years. K. E.

BOOKS AND AUTHORS

Echoes of Christ's Passion.—The human race has ever been averse to suffering. To shun it and chafe under it is usually considered not only a very human thing but a very proper thing. In the teaching and life of the God-Man, however, suffering, sorrow and pain get a new meaning. Indeed, unless one take up one's cross, one may not be Christ's disciple. The charm of the mysterious grandeur and merit of supernatural suffering is unfolded in "The Folly of the Cross" (Benziger, \$2.20), by Raoul Plus, S.J., translated by Irene Hernaman. It is a volume of asceticism that recounts the heroic love of sacrifice that has always characterized Christ's closest followers. To illustrate his thesis Père Plus selects three periods "in each of which devotion to Our Crucified Saviour stands out in bold relief and takes on a more individual character": the time of St. Bernard and of St. Francis of Assisi, the time of St. Margaret Mary, and the present day. The author finds these epochs especially characterized by "compassion, compensation, and completion," respectively. Though he writes enthusiastically about his subject, he also very prudently warns against dangers that may attend the cultivation of the apostolate of suffering. But the little volume has practical lessons not only for the ascetic but for every sincere Christian.

A non-Catholic interpretation of Christ's Passion is offered by W. G. Peck in "The Divine Revolution" (Milwaukee: Morehouse Publishing Company. \$2.40). In as many sections it makes a study and offers reflections on the purpose, the details and the effects of the great catastrophe. It is written both sympathetically and reverently. While it does not ignore the significance of Our Lord's death as an act of mercy and atonement for the salvation of the individual, the volume is more concerned with the social implications of the Passion. The author's argument is that the crucifixion "was intended to be the foundation of the Kingdom in this world, and a new basis of human cohesion . . . the regulative principle of society." A practical conclusion is that "the activity of the Cross, for example, cannot be reconciled with the economics of industrialism or with modern armed nationalism." Catholics will find much faulty theology in the book.

The Spirit of Recollection.—With so many things in modern life to distract the mind and chill the spirit of fervor, the devout Catholic is sure to welcome means of preserving the spirit of recollection which is a safeguard against the evils of the day. Experience has shown that the daily perusal of reflections which have worked wonders in the lives of others and brought some to heroic sanctity is a practice to be highly commended. For this reason Rev. C. McNeiry, C.S.S.R., has compiled "Thoughts From St. Alphonsus for Every Day of the Year," and the author of "A Link Between Flemish and English Martyrs," has arranged for daily meditation the "Thoughts of a Martyr." These are choice selections from the wisdom of Blessed Thomas More. Both books are published by Benziger Brothers for \$1.00. An excellent aid to join the priest in prayer and to follow his actions during the Mass has been prepared by Rev. E. J. Moffatt, S.J., in "Pray the Mass" (Benziger. 20c). This little book gives not only the English and Latin prayers for the Requiem and Nuptial masses, but it also contains a very helpful ceremonial for the Laity and pic-

tures that instruct and inspire devotion. For the exclusive use of men, under the appropriate title "The Man of God" (Kennedy. \$1.00), Fathers John A. McHugh, O.P., and Charles J. Callan, O.P., have prepared a book of prayers, devotions, and instructions. The book is small in size, but large in content. It contains prayers for the son, husband, and father; special counsels and maxims for young, married, single, and older men; together with the usual traditional prayers it gives a practical rule of life for men.—Members of the Third Order of St. Francis will find "The Seraphic Standard" (Dublin: Gill. 2s), by Father Aloysius, O.S.F.C., of very practical use for their meetings and devotions. The author tells the meaning of the Third Order, its history and spirit. He gives a brief commentary on the rule and the ceremonial and a collection of prayers from approved sources. "The Missal for Sunday Use" (Macmillan) gives in Latin and in English the full text of the Sunday and Festival masses. The same features are found in the "Missale Parvum" (Pustet. \$1.75), except that it contains only the Latin text. To the number of sick-call rituals already issued, Rev. P. Aurelius Bruegge, O.F.M., has added "Manuale Rituum: pro Sacerdotibus Americæ Septentrionalis" (Herder. \$1.75). The publishers have not shown the care which is usually given to a book of this nature.

Men and Affairs.—With a keen sense of humor and a certain sense of proportion Elmer Davis displays in his "Show Window" (Day. \$2.50), a miscellany of topics from literature, theology and politics. At the outset he makes this declaration of independence: "I am as unable to believe in the divine commission and verbal inspiration of Henry Louis Mencken as in that of Calvin Coolidge." There are signs of dependence, however, on classical traditions, though Mr. Davis repudiates the modern "Invertebrate and Futilitarian Schools." Apropos of Mr. Sinclair Lewis' challenge to God to strike him down in the pulpit in Kansas City, Mr. Davis remarks: "There was silence in Heaven for a space considerably longer than half an hour, and gradually the horrid suspicion spread that Mr. Lewis' interest in God was rather more acute than God's interest in Lewis." The companion portraits of an Elected Person and a Cleric make one reflect seriously on the responsibility of being led.

From the fountain of H. L. Mencken's "Prejudices" (Knopf. \$2.50) some rather thin sprays have been collected in a sixth series for no other reason, it would seem, that to satisfy the bootleggers in this synthetic wisdom, which has intoxicated not a few. There is little to justify the reprinting of these papers except the candor of the title. Prejudices indeed they are. But Mr. Mencken is somewhat, if not greatly, proud of that. The publication of "Menckeniana" (Knopf.), seems to have been prompted by the old adage that "every knock is a boost." It is an index of Mencken's strange psychology.

Will Durant's mental autobiography which he calls "Transition" (Schuster. \$3.00) is rather damaging for one who almost gained a reputation as a philosopher. "At bottom" says Dr. Durant, "I am as romantic as a high-school girl or an old maid. I think I shall never grow up." After reading his thinly veiled autobiography many will be in hearty accord with the above admission.

With no desire of spreading the notice of two recent volumes, but with the purpose of strongly advising readers against them, we mention Liam O'Flaherty's "The Life of Tim Healy" (Harcourt, Brace. \$3.75) and Miguel de Unamuno's "The Life of Don Quixote and Sancho" (Knopf. \$5.00). The former volume is by the novelist who has shocked Ireland in his books, and otherwise. He has lost the appreciation of that virtue which is dearest to the Irish heart and has, moreover, violently assailed the Catholicism which he has abjured. This biography is used as much as a vehicle for venting his hate against the Church as for considering the life of his subject. It is a despicable book. There is some kinship between the Irishman and the Spaniard, de Unamuno. "The Life of Don Quixote" is not, as the unwary book-orderer might suspect, a new edition of the famous classic, or a scholarly comment on it; it is a satire on the Church and on St. Ignatius, as well as a bitter, querulous complaint against the established regime of Spain.

The Last Post. The Ugly Duchess. Jackson Street. The Spreading Dawn. Crooked.

Continuing his record of the tortuous mental profundities of Tietjens, Ford Madox Ford has added a fourth volume to his series, "The Last Post" (A. and C. Boni. \$2.50). Heretofore, Christopher Tietjens has been the dominant personality in the narrative, Christopher with his warped sense of honor, with his sardonic attitude towards the war, with his cold cruelty towards Sylvia, his wife, and with his fateful companionship with Valentine. But in this volume, though Christopher's affairs remain uppermost, his brother, Mark, equally deranged in mind and stricken in body, is made the focus of the action. Through the medium of his meditations, the further details of Christopher's affairs are vaguely indicated. The technique of this fourth volume is as vexatious as that of the earlier books. Large holes are left in the story to be filled in subsequently by obscure references. The most important points of information are regularly communicated by random remarks. All of which is aggravating to one who dislikes the posings and posturings of Mr. Ford. The morals of all the characters are extreme and lawless, but in distinctive ways.

Lion Feuchtwanger's second novel to be translated, "The Ugly Duchess" (Viking. \$2.50), has quickly climbed to the best selling class in succession to his "Power" (known in England as "Jew Süss.") It is an extravagant recital of the turbulence of the reigning classes in central Europe during the fourteenth century. Margarete, who fell heir to the Tyrol, was repulsive in her appearance, but she had a shrewd mind that gradually turned to wickedness. About her and the possession of her Duchy revolved the intrigues of the three powerful Germanic families who aspired to the control of the Holy Roman Empire. It is a narrative of wild passions and subtle craftiness, of tyranny and greed, of bloodshed and crime. It is a tragic comedy of the evils of an unrestrained aristocracy. The Avignon Popes are brought in to the story indirectly, but their portraiture is scarcely more edifying than that of the Germanic nobility. It may be remarked that the historicity of the volume is less notable than its lubricity.

When Anne Austin writes of the problem of early and unsuccessful marital ventures one expects to find some lightly veiled autobiography. Miss Austin, to use the name by which she has been known since her divorce, tells a story in "Jackson Street" (Greenberg. \$2.50), which chronicles human relations that pass from unsuccessful marriage on to an experiment in so-called free love and end again in marriage as the only termination for the quest of real freedom. The book was written in the author's "spare time" from making a living for herself and her daughter, who may be remembered as the much advertised child prodigy. The story has no more interest than the drab little street in the small Texas town.

"To make one feel like a dog, a caterpillar and a yoke of an egg is no faint achievement for a book about the dawn." This describes with a fair amount of accuracy the effect which Basil King produces by the stories that make up his volume "The Spreading Dawn" (Harper. \$2.00). Mr. King has been speculating so recklessly for many years on the present and future life that his assumptions and hazy conceptions are now almost dignified as convictions. Not many will take stock of these fanciful dreams. The slight ray of truth which is sometimes retained is the only promise given of dawn. The tiresome repetition of long rejected and disproved theories gives the impression that "the dawn comes up like thunder."

A vivid story of modern big city life is recounted by Maximilian Foster in "Crooked" (Lippincott. \$2.00). The prevalent desire for ease, comfort and luxury which so easily develops into greed, envy and covetousness gives the material for the plot and the action of the story. A young wife leads a steady, sturdy and honest husband to a life of crime because she wanted dresses, or rather "gowns," such as the wife of her husband's wealthy employer wore. At a moment when fortune is about to smile on her husband, a false love for his wife turns him aside to criminal pursuits. The sudden climax leaves no escape from the moral teaching which Mr. Foster has interspersed through his story.

February 11, 1928

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Anonymous Renegade

To the Editor of AMERICA:

A quondam culturist having turned a cheap journalist sent me a post-card advertising some destructive criticism of the Catholic Church. Though it was only a postal, I figured that he would be wondering, as any cheap journalist would, just what effect this advertisement was going to produce in the minds of his readers. For his information I wrote to him:

Editor of the Atlantic Monthly:

I received your postal-card in re the January and February numbers of the *Atlantic Monthly*. I do not expect to see these nor have I any hope of ever reading your magazine again. I feel that you have made a fatal mistake. It is a foul bird that besmears its own nest, and when an editor invites such a bird to besmirch the pages of his magazine he leaves a high position to become a brewer of bigotry.

This bird may bring to you a few shekels more, but at the sacrifice of self-respect which should mean to you more than all else. Unfortunately in these times there are editors who weigh very lightly this admonition of Christ. "What shall it profit a man if he gain the whole world, etc."

Respectfully yours in Christ,

(Signed)

You have information, no doubt, that on the receipt of the advertisement one of our leading educational institutions promptly cancelled sixty subscriptions to the *Atlantic Monthly* (vide *Ave Maria*, January 7). This is the best kind of an answer that one can give the editor who seeks cheap advertising at the expense of the Catholic Church.

Tucson, Ariz.

CATHOLICUS.

To the Editor of AMERICA:

On page 358 of AMERICA, issue of January 21, in the editorial entitled "R. C. No. 61," you say: "As to 'who should answer,' we advise that the wisest and most charitable treatment of anonymous renegades is to ignore them."

This, dear Editor, is the reason why the Church is being forever attacked. The best way, I believe, is to get the bull by the horns and make him snort. The writer in the *Atlantic Monthly* is not nor ever was a Catholic priest. The reason I give for this is the nonsensical explanation he gives, that is, he puts the cart before the horse. Of course, the *Atlantic Monthly* must exist—so as it can feed its bigots.

Windham Co., Conn.

F. O. L.

To the Editor of AMERICA:

I thought your editorial "R. C. 61" was disappointingly weak. It is better not to have any editorial than to publish wishy-washy slaps-on-the-wrists, which can only arouse curiosity and cause readers to buy and read the offending magazine.

Please get the weak editor who wrote "R. C. 61" a baseball bat instead of his silken fly swatter. He is anemic.

New York.

EMILE J. CAVANAGH.

To the Editor of AMERICA:

The January and February *Atlantic Monthly* carried anonymous articles dealing with the priesthood of the Catholic Church, and our schools.

It would be amusing, were not the subject so sacred, to note the facile ease with which some of our American magazines swallow the bait of any essayed criticism of Catholicism. Perhaps the hook is baited with a golden spoon.

However that may be, as a sharer in that Priesthood by which Jesus Christ has seen fit to perpetuate His presence through the changing years, may I not be permitted to speak my convictions on one of the challenged phases of priestly life—priestly celibacy?

"Why don't priests marry?" I feel that I speak for thousands of my fellow priests when I answer—because kneeling in the

silence of His Eucharistic Presence there dawned within our souls a love greater than the love of man for woman, the love of Jesus Christ, a love that called for sacrifice and service, a love that led us, not blindly, but weighing well the price, to sacrifice the right to the love of one pure heart—that we might in Christ and for Christ love all hearts, make them pure with His blood, keep them and guard them, lead them and guide them, the hearts of all the world into the One Heart of the Saviour, Jesus Christ.

Dear Father Anonymous! Thousands of us do not want human love. What we do want is Divine consolation, and we find it day by day—where you too can find it—not in criticizing the humanity of a Divine Institution, but in the Humanity of a Divine Institutor Who awaits you in your Parish Church.

Brighton, Mass.

GERALD C. FITZGERALD.

Anti-Catholic Headlines

To the Editor of AMERICA:

What do you think of the article in today's New York *Evening Telegram*, the headlines of which read:

MEXICO PAPISTS YIELD TO RAID—300 SEIZED IN ANTI-RELIGIOUS PROPAGANDA DRIVE!

Does not this indicate the stand of the Scripps-Howard newspapers?

It is now time that the Catholics of this country showed their opinions by ceasing to buy those papers which deliberately and consistently insult them!

No other race, creed, or color would stand the insults to which we submit.

Floral Park, N. Y.

GEORGE E. MULRY.

The Irish on the Continent

To the Editor of AMERICA:

Please allow me to thank F. X. T. for his appreciative review of my book, "Ireland and the Foundations of Europe," and at the same time to set him right on the matter of one point concerning which he is in doubt. I did not go to any pains in this second Irish book to establish that the medieval Scotti or Scots, who became so prominent in England and on the Continent, were Irishmen, for the simple reason that I did all that could reasonably be expected in that matter in my earlier volume, "Ireland and the Making of Britain." In that first Irish book I have five chapters on Irish work in Scotland, one of those chapters bearing the title "The Irish Kingdom of Scotland," and the other, Appendix B, bearing the title, "The Irish Province of Scotland." In those chapters I showed by an unanswerable accumulation of testimony and evidence that Scotland was as much an historic Irish province as Munster or Connaught, and that the people of Scotland, whatever other sprinkling they might have in common with people in Ireland, were as Irish as the people of the other Irish provinces.

It is true there was a prolonged dispute at one time as to whether the term "Scotus" stood for "Irishman," but the dispute even at its hottest was almost entirely confined to ignorant or dishonest people. There is certainly no dispute about it any longer. Historians of every kind have long since unanimously agreed that Ireland is the true Scotia of history, and the Gael or Irishman the only Scottus or Scot of history. If Father Talbot will look at the map in "Ireland and the Foundations of Europe" he will notice that Ireland bears the name Scotia, and Scotland bears the name Scotia Minor. To adduce testimony and evidence to establish that today would be simply preaching to the converted. In the sixteenth and seventeenth and eighteenth centuries, when Ireland was bound by Penal Laws and robbed of everything, propaganda, aimed at transferring to England and Scotland even Ireland's name and literature, created doubt on the subject, and Popes even on the strength of it transferred Irish continental foundations to Scotchmen. But that doubt has long ago been dissipated. To have made any elaborate argument concerning it would simply have been using space required for less accessible material.

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